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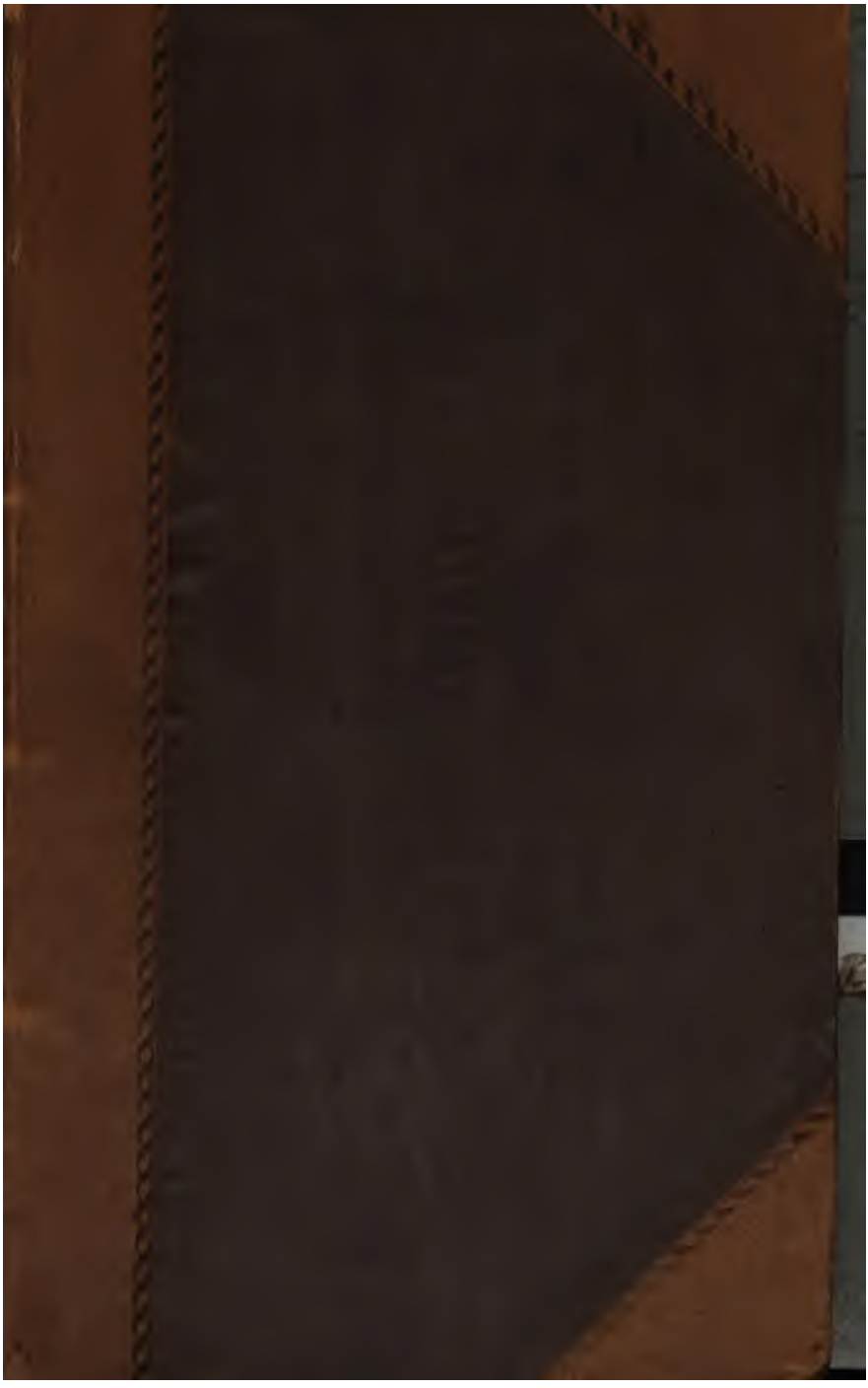

THE

CHRISTIAN PIONEER:

EDITED BY

GEORGE HARRIS.

" Prepare ye the way of the LORD, make straight in the desert a highway for our GOD. Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain: and the glory of the LORD shall be revealed, and all flesh shall see it together."

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THE

CHRISTIAN PIONEER.

No. 221. JANUARY 1845. VOL. XIX.

PRIVILEGES—DUTIES—PROSPECTS.

ANOTHER year has dawned upon us. Heartily do we wish that to each of our readers its course may prove to be one of increasing improvement, virtue, comfort, peace. May it be sanctified by prayer and thanksgiving to the Father of mercies, devotedness to human good, consecration of body and soul to purity, and righteousness, and truth. We welcome our friends to its privileges, duties, prospects; we welcome them to its comforts, blessings, enjoyments; we welcome them also to its struggles, conflicts, trials, temptations, sorrows, sufferings—for by these is the heart made better, the victory over sin and death secured, the character rendered perfect, the soul filled with holy auguries, and glory, honour, and immortality practically revealed to the sojourner of earth, the occupant of time.

At all periods of our being, but more especially and emphatically at the beginning of a new term of existence, it becomes us seriously to reflect upon our privileges and our consequent duties, and the prospects which are opening upon our view, that thereby gratitude may stimulate exertion, and hopefulness cheer amidst renewed and increasing effort.

Great and manifold are our privileges. Life is one of the most inestimable. To breathe the pure air of heaven, to walk amidst the loveliness with which the earth is teeming, to gaze with delighted and instructed vision on the beauty, and glory, and magnificence with which the whole world is redolent, to possess faculties and affections which enable us to perceive and enjoy

them all, and which fit us to trace these wonderful effects to One sovereign, all intelligent, ever-living Cause; to know and feel that in Him we live, and move, and have our being; that we are guarded by irresistible Might, guided by unerring Wisdom, and blessed by unfailing Love, how incalculable the mercy and value of these gifts!

Social life is a privilege. Man was not made to dwell alone, and apart from his kind. Home is a word of magic power. It is the dwelling-place of all that is ennobling and saving; the sanctuary of purity, peace, and love. The friendship and affection of the virtuous and pious, priceless are they in worth and influence. The intercourses of man with man, when founded on justice, mercy, and faithfulness, how important and essential are they to human education, the manifestation of all things honourable, lovely, and of good report, the brotherhood of humanity, the civilization of the world, the enlightenment, freedom, and perfection of the race.

Christianity is the highest and holiest privilege. It ennobles life, by showing its true character and purpose; it sanctifies society, by developing the principles which should guide to the attainment of its great object; it magnifies the individual being as a child of God, and the expectant of an everlasting inheritance; it inspires faith in God, in Christ, in man, in goodness, in immortality; it reveals the character, designs, government of the Universal Father; makes known the commandments, example, spirit, resurrection of God's Anointed; delineates the frailty, imperfection, sinfulness of man, contrasted with the holiness, perfection, and exemption from corruption, to which he is redeemed by the practice of goodness, the manifestation of the spirit of Christ, the imitation of his example, and the power of his resurrection; shows the peacefulness and the triumphs of goodness, truth, and purity, the grave despoiled of its prey, death of its victory, and mortality swallowed up of life.

As individual beings, as members of society, as disciples of Christ, there are duties manifest, essential,

obligatory upon the possessors of these privileges. Self-culture is an individual and indispensable duty. Moral character is the genuine standard of all real worth, and goodness only is true greatness. Life is the seed-time of character; time is the school of eternity; years, months, weeks, days, hours, are the measures of progress, and the means and monitions to improvement. None of these precious and winged moments should be frittered away in indolence and inactivity, or wasted and perverted by dissipation and vice. "Wisdom is the gray hair unto youth, and an unspotted life is old age." Let these become individual characteristics; let their attainment be prized as the main object of individual effort, and the purpose for which life was mercifully bestowed by the Lord and Giver of Life, will be accomplished. Parents will be loved, honoured, and obeyed; the sanctity of home will suffer no desecration, for peaceful, happy, harmonious, brethren will dwell together in unity; the courtesies and charities of domestic intercourse will be sacredly observed; the improvement, virtue, happiness of each and all will be cared for and promoted; social ties will be only an extension and amplification of nearer and dearer bonds; and whether the sun of life go down while it is yet day, or its glories cheer and bless a lengthened pilgrimage, its progress and its close will alike be beautiful.

As members of Society, there are duties to the general community which ought not to be neglected. Interest in social improvement, efforts for the uplifting of the masses from ignorance to knowledge, from serfdom to enfranchisement, the protection of the weak, the reclamation of the vicious, the physical well-being and moral reformation of the neglected and degraded portions of the commonwealth—these are simply acknowledgments for the advantages we enjoy by union with our fellows. To be indifferent to these subjects, to look with apathy on vice, misery, destitution, and enclosing ourselves within our "munitions of rocks," be as insensible as they to the wickedness and worldliness which are impaling all high-souled principle, and dragging down society to one dreary waste of moral

desolation and death, were as criminal as base. There are, we fear, such beings to be found, men who will take all and contribute nothing, hindrances to all good, cumberers of the ground. Could poverty be relieved without sacrifice of luxury, and vice be remedied by a wish, and freedom be obtained without a struggle, and ignorance give way to knowledge, as darkness before the rising sun, and the hovels in which guilt is generated and harboured be replaced by the cleanly and healthful dwellings of industrious innocence, with the fabled facility with which men once sprang forth from the sowing of the teeth of the dragon, such persons might accord their languid acquiescence in the result. But to move one of their fingers for the accomplishment of these reformations, to labour, and struggle, and sacrifice ease and comfort, or any portion of wealth in their furtherance, is as far from their thoughts and intentions as from "the centre thrice to the utmost pole." Such persons deserve not the blessings of society, for were it to consist of only such, it would speedily fall to pieces from its own inherent rottenness. "The salt of the earth" are of different character from these. Their nightly thoughts and daily labours are given to perpetuate and extend the privileges of society, to render it, as it ever ought to be, the ministry of good to all, the security and bond of universal improvement, freedom, and happiness.

As disciples of Christ, our duties as individuals, and as members of society, are sanctioned and hallowed by the noblest and holiest of motives. "None of us liveth to himself." "Freely ye have received, freely give." "By this shall all men know that ye are my disciples, if ye have love one to another." "Work out your own salvation with fear and trembling." "Be steadfast, immovable, always abounding in the work of the Lord." The practical follower of Him who came to seek and to save those who were lost, who "lived in poverty, that we through his poverty might become rich," cannot be indifferent to the weal or woe of his fellow-creatures, cannot regard the poverty-stricken with disdain, or scowl on the ignorant and vicious as

outcast and loathsome. He who really believes that his Saviour was born to this end, and for this cause came into the world, that he might bear witness unto the truth, cannot be careless as to the prevalence of truth or error, leave the truth to make its way by its own inherent energies, and put forth no instrumentality to render it victorious over the error that would crush it. He who feels the spirit of Christ enlightening and warming his own soul, can know nothing of lukewarmness and apathy but from their blighting and paralysing effects on the hearts and actions of others. In every labour of love, the faithful Christian will be faithful found among the faithless, ever on his watch-tower prepared for conflict, never weary of well-doing, fervent in spirit, serving the Lord. Instructed by his divine Master that knowledge, the knowledge of the Father Almighty, as the only true God, and of Jesus of Nazareth, as the Christ, is life eternal; experiencing the sacred and life-giving influences of that knowledge in his own mind and heart, he will naturally and necessarily, as a man of benevolence, be solicitous to impart that knowledge to others, that they also may glory in the Lord, and worship the Father in spirit and in truth. Believing that the revelation of God through Jesus Christ is "yea and amen" to all that love the Lord Jesus Christ in sincerity, he cannot but speak the things which he has seen and heard, and which his hands have handled of the Word of Life. The power of the resurrection to console his spirit, to sanctify his sorrows, enabling him to rejoice even in tribulation, and to confide all to God who careth for him, imparting fresh value to life, giving dignity to individual labour, and immeasurable importance to social relationships, renders the keeping the commandments a source of delight, not less than of duty, the preliminary to all real happiness, and the precursor to the rewards and blessedness of eternity. Whatsoever his hand findeth to do for individual improvement, for social welfare, for the dissemination of heaven's truth, *that* he does with all his might. The ignorance which degrades, the drunkenness which unmans and debases, the into-

lerance, bigotry, and superstition which unchristianize, the slavery which embrutes the error, the sinfulness which separate from truth and God, not only call forth his lamentations, but his vigorous, earnest, persevering efforts, that they may cease from the earth, and Christ be enthroned in the souls of men, and God be glorified in the virtue, the freedom, the happiness of all his rational offspring.

Has the bygone year given evidence to our fidelity in all these particulars, in our social connections, and individual and mutual relations? Have we bound ourselves to truth and freedom, sobriety, knowledge, brotherly kindness, charity? Have our efforts uplifted those who were ready to perish, and saved a soul from death? Have the liberties of mankind been advanced by our instrumentality? Have we ministered to the spirits in prison? Have the sick been cheered by our sympathy? Have we wept with those in sorrow, and soothed the mourner to resignation, and spoken peace to the wounded spirit? Have the immoral customs of our country been reproved by our example? Have we strengthened the weak hands, and supported the feeble knees, and confirmed the incipient purposes of those who heretofore had wandered in the pathway of the destroyer, but were again anxious to return to their Father? Have we rebuked intolerance, and shown a more excellent way to the prejudiced, and disarmed bigotry of its hateful power, and taught the way of salvation to the people? Have we declared the whole counsel of God, and kept back none of the truths of Christ, through worldliness, mammon-worship, expediency, the fear of man, the love of ease, the tyranny of fashion, the slavery of sense? Has all been done which might or could have been done on our parts to bring others to the knowledge and love of the truth, as well as to enforce the belief of its moral loveliness and power by our own upright, consistent, and godly living? These are questionings to which the soul of each will be hereafter subject. Far better and wiser to make the heart-searching scrutiny now, that past omissions of duty may be sedulously avoided, and as far as

possible remedied; that similar transgressions may not be repeated in the year on which we have now entered; that we may never thus again be guilty concerning our brother; that we may all cease to do evil, and learn to do well.

Multiplied motives have been given to incite us to increased action, to untiring perseverance in the performance of duty. The times are apt. There is wide spread dissatisfaction with things as they are. For lack of some man to teach them, thousands, through its very corruptions, are rejecting the Christianity which in reality they revere; and wandering after every flickering light that promises enfranchisement and happiness, to the neglect and abandonment of that true light which, if unveiled to them in its purity and effulgence, they would gladly acknowledge, and welcome as the sun of righteousness. It is sufficient for the veriest charlatan in philanthropy to "boast himself to be somebody," and entice by bold and bald promise of an Eldorado, to gather together expectant and listening crowds. "Shall truth be silent because error frowns" from her pride of place, and utter no voice, because of the babblings of a philosophy, falsely so-called? Shall miscalled science rear its halls, whilst the Christian missionary is nowhere to be seen? Forbid it every grateful feeling, all reverential trust in the over-ruling Providence of God! Let not, then, our human brethren be left in error through our supineness and neglect. Let us be up and doing our utmost, and with the living fire from off the altar of the Holy One, attempt to stay the plagues which rage among the people. The friends of political freedom have oftentimes played the game of the enemies of human liberty, by their irrational jealousies and preposterous contentions. Let not the friends of spiritual freedom imitate their folly, and participate their crime against humanity. Ignorance, prejudice, error, bigotry, superstition, sin, misery, beset our doors. Are these foes of man and God, so easily overborne, that this is the fittest time to waste our energies in wordy intellectual strife, in questionings that have no moral bearing on these palpable evils; in

profitless discussions, which gratify only the intellect of a class, a fractional section, and leave the millions unheeded in their wretchedness? What to the masses, as sinful and dying creatures, are "endless genealogies," and "myths," and "progression," and the *spirit* of Christianity without the *letter*? How can they, or any one else, learn the spirit but through the letter, and manifest and experience that *moral* progression which is worth all other, save through the preaching and knowledge, and individual practice of those sacred commandments, which the plain and simple teachings of Christ and his apostles unfold to the heart and mind of man? "If any man will do God's will, he shall know of the doctrine whether it be of God." And how shall he ascertain God's will, but through the inspired teachings of his divinely-authorised messengers, the written record, the Word of Life? If the individual who has learned the Gospel by communing with his Saviour, outside the walls of a College, will go to the highways and lanes of crowded cities, and preach to their benighted inhabitants the unsearchable riches of Christ, God speed him on his holy and benevolent mission. If the more educated man, gifted with human learning withal, wherewith to set forth in more graceful, if not more powerful, phrase, it may be, will thus spend and be spent, God speed him too. The work must be done, or duty is unfulfilled. Union, energy, devotedness, are essential to its accomplishment. Layman or clergyman, educated or uneducated, as the world terms it, both, all are wanted. All must put forth every power of their nature, and combine that power in that sacred union which is the strength of God, because prompted by the love of souls, and the advancement of his glory by man's enlightenment and purification, or ever society can be moved to its depths, and the world be redeemed from its pollutions.

ON THE MORAL INFLUENCE OF MORTALITY, IN ITS CONNECTION WITH A RESURRECTION.

THAT virtue or moderation in all our dispositions and pursuits is intimately connected with the formation and improvement of the human mind, and is essential to its highest excellence and enjoyment, is a position which, I presume, is indisputable. Virtue is that right application of our voluntary powers by which our mental improvement is promoted, whereas vice is that misapplication of those powers by which that improvement is retarded, or even fatally perverted. It must, therefore, be the design of the Creator to promote the former of these processes, or the due use and improvement of those powers which he hath imparted, and to oppose and prevent, if possible, that misapplication of them by which the true ends of our being are obstructed.

Now, human mortality, in itself considered, is not only an absolute cessation of life, and, consequently, of all possibility of future improvement, but the prospect of its speedy and final termination tends most effectually to paralyse every great and generous effort, and thus to retard the progress of virtue, even during the short period of our supposed actual existence.

The influence of the prospect of this event, as the close of existence, upon our minds, would be precisely similar with that which the event itself would produce; it would paralyse and pervert all the best principles and affections of our nature. All the lower appetites and passions would derive an additional stimulus from the consideration of the presence or nearness of their object, and the comparative ease with which they may be attained; while the superior affections would be powerfully discouraged from the consideration of the absence of their most important objects, and the many unavailing pains of which they would become the necessary sources.

On the other hand, mortality, considered as introductory to a future life, may be productive of the

most ameliorating influences on our moral conduct, tending most effectually to promote all the best principles and affections of our nature. It proves, in that case, the means of gradually withdrawing our affections from the present life, and of transferring them upon a future state, in which our happiness will be proportioned to the use or abuse of our powers. Since mortality and immortality would be so intimately blended in their influences, there would be a difficulty in ascertaining their respective effects; and we may be apt to conclude, on a superficial view of the subject, that the immediate immortality of man, or at least of the mental power, would effect all the moral purposes of the alternate removal and restoration of life. But would this condition of our nature prove equally favourable to our piety, or our virtue, without which existence itself would soon prove a positive evil, if, indeed, evil can be said to be positive, and not a necessary path toward the extinction of life. Were we actually endowed with immortal powers, or were we capable of gradually attaining additional energies beyond any assignable limits, as by a regular course of nature, could we feel the same sense of absolute dependance on the Creator that we are obliged to do under our actual circumstances of weakness, decline, and dissolution? And can any method prove so effectual in promoting the due improvement of our affections as the having them directed by the most urgent motives toward the Author of our being, as the guide of our conduct, and the immediate source of our future hopes? This is the manifest tendency of the prospect of the absolute cessation and subsequent restoration of life. Nothing less than the immediate agency of the Creator can reproduce an organized body which has once sustained an entire dissolution. Any hopes, therefore, of the restoration of faculties which depend on a certain organization, must be founded solely on the divine attributes: and death, upon the principles of materialism, more especially, may justly be considered as that event by which our confidence is withdrawn from all those secondary causes which are so apt to obtain

an undue ascendancy in our estimation, in order to be placed immediately and supremely on the primary and only proper Cause of all existence. With respect to the supposition of the uninterrupted preservation of life, it is indeed impossible to ascertain the precise tendency of an imaginary principle; but it is pretty evident that it must rather tend to fix our confidence and our affections on those visible means by which it would be thus ceaselessly preserved, than on the invisible though the primary author of it. Instead of tending to remove or mitigate those prejudices by which our affections are invited to present terrestrial objects, and which are the causes of our moral irregularities, it would strengthen and increase their influence to an inconceivable extent. Indeed, such a supposition seems to carry with it no corrective or preventative to our moral disorders; nothing to obstruct the growth and diffusion of the most pernicious prejudices and vices, and no principle of sufficient efficacy in promoting the best affections of our nature. The sympathetic emotions are chiefly promoted by means of those weaknesses and infirmities which attach to our mortal condition, and particularly by those which inevitably accompany declining life; and are greatly enhanced by the prospect of the awful separation, and future and more complete and universal union of the virtuous. As the latter of these influences would be wholly lost, upon the supposition of the ceaseless preservation of life, so would the former probably be, in a very great degree, if not entirely. It seems to be quite contrary to the nature of an originally immortal or perpetually increasing energy, that it should not be *constantly* productive of effects precisely the reverse of weakness and infirmity, and, consequently, that it should not rather produce a growing spirit of pride and independence than of humility, union, and sympathy.

Upon the whole, it is, I conceive, sufficiently evident that the mortality and subsequent resurrection of man is the only principle which is compatible with the due exercise and improvement of his powers during the present life; and I think it is equally evident that that

improvement consists in the acquisition of excellences which tend to qualify him for exercises and enjoyments of a superior and more permanent nature than the present state is capable of affording.

The true reason, indeed, why his absolutely bounding his views with the present life tends to produce vice is, that its limits are too narrow for the extent of his faculties, in consequence of which he is driven to seek, in the excess of present gratifications, that happiness which appears to be unattainable by a more lengthened and extended pursuit. But when a future life opens to his view, and is duly impressed upon his understanding and heart, he finds leisure and inclination to measure the importance of objects, to proportion his desires to their value, and to place his affections supremely on those which, however far removed from his immediate observation, are in reality the sources of his highest excellence and felicity. When that future life is perceived to depend solely on the divine attributes, and its happiness to be apportioned to our moral progress, particularly from the moderate though proper use of every present blessing, and a disposition to share them equitably and generously among each other, it will at once impart a just activity and moderation to each of the several appetites, powers, and affections of our nature. It will lead us to restrain the solicitations of the lower propensities, by the active exertion of the superior principles, and thus to promote that gradual advancement from mere animal to rational and moral beings, which is the manifest design and tendency of our constitution.

From these considerations, it appears to me evident, both that the human capacity is adapted for a more extended sphere of being than the present, to which, therefore, it is only introductory; and that it is intended to be actuated by the united prospect of mortality and immortality, the influence of which, tending to promote its preparation for the latter state, afford manifest evidence that such is its destination.

HOMO.

Martyria;

OR

EARLY UNITARIAN TIMES.

BY

REV. WILLIAM MOUNTFORD, A. M.

(Continued from Vol. XVIII. p. 509.)

CHAPTER X.

Can I accomplish this, I shall, through means of my book, bring up, for posterity, a race of men, finding refreshment in all things; in the warmth of their rooms, and of their night-caps; in their pillows, in mere apostles' days, in the evening moral tales of their wives. * * * You perceive my drift is, that man may become a little tailor-bird, which, not amidst the crashing boughs of the storm-tost, roaring, immeasurable tree of life, but upon one of its leaves, sews itself a nest together, and there lies snug.

JEAN PAUL RICHTER.

ON Thursday, that is, on the morrow of the feast day of St. Thomas of Hereford, Master Brandon and Sir Francis Farel went to the city. On their way thither they passed through Hollow-way road; at the end of which, and inside the porch of his house, there sat a gentleman, enjoying the fine autumnal morning and his green old age together.

"Good morning!" said Master Brandon, "good morning, Master Rufford."

"Ah Willoughby! Good morning to you! I did not speak to you, on Sunday. How did you like Master Asheton's homily? Eh, eh? Ingenious was it not, and beautifully worded, and no Popish taint in it, eh? John, take these horses! What, you will not? Are you going to town? Better stay with me to-day! There is no pleasure, no enjoyment in the city; allow me to tell you both. What a fool I was, to live in Grace-Church Street, so many years! But it is all the same now. I am as happy as the day is long. Bless me, what a happy world it is, when we find the secret out!"

"So it is," said Sir Francis, "There is not a four-footed beast but can swim; and there is not a child but is happy: but most men, with their larger minds, may

instead of improving their lots. Passion swells out their breasts, ambition lifts up their heads, discontentment makes them spurn with their feet; and then they wonder that their circumstances do not fit them. Oh, the wretches! They deserve to go through life naked and gnashing their teeth."

"Ay, but let them come into the country," said Master Rufford. "There is existence, life, happiness here."

"The Romans," said Sir Francis, "sometimes reckoned as the years of a man's life, only those of his rural retirement."

"Ay, indeed!"

"I have seen near Tivoli, the tomb of a consul, I think his name was Metellus, who was described in his epitaph, as having lived nine years, meaning thereby, those which he had spent at his country house."

"Good, good, very good! I did not think those Latin fellows had been so sensible; for, after all, they were only dark heathens, I take it. I shall tell George Purbecque the jeweller. He wants to heap together twenty thousand pounds. I say that the thought of the thing is enough to damn him; let alone the doing: for we know, we know how money is made. I tell him, that I would as soon eat sin for the whole parish, as live as he does. George is an older man than I am; and I advise him that it is high time, to give up his shop and bethink him of his soul. But he cannot imagine what there is to be done in the country: however I warn him—I warn him, that it is a blasphemous state of mind, and perilous, which delights in gold medals, in plated vases, and silver cups, in chains, dishes, and salt-cellars, more than it does in the heavens and the earth, which are God's handiwork."

"How full the old hawthorn-bush is of berries this autumn!" Master Brandon remarked.

"Ay, it is a pretty tree. In the spring, the green buds were pretty, and then the white blossoms were beautiful; and when they vanished, the thick green leaves were pretty; and now that they are turned yellow with the frost, they and the red berries are pretty. Why, there has not been an hour, but some bird or other

has been singing in that bush: the merlin and the throstle-cock sung there in April; and the cuckoo in May, day and night almost; and the sparrow, the pie-finch, and the wry-neck, all the summer; and now in autumn the robin sings there from morning till night. There was a sparrow's nest there, at Easter, and soon after a billy white-throat's and a tom-tit's and a thrush's. The birds built there in the spring, and in the summer they sung there; they roost in the trunk, some of them now; and in the winter they will feed on its branches. Not know what is to be seen in the country, George Purbecque! Why, it is quite as interesting, and it is more innocent to view the history of that tree from spring till the last leaf falls, than it is to watch a rival tradesman falling into one misfortune after another, one shift after another deceiving him, till at last he loses heart, hope and goods, all together."

"I am very much of your opinion," said Sir Francis. "There is a beautiful butterfly, look, on that gilli-flower."

"Ay, look at it, look at it, and let them of little faith look at it. Some mothers grow grey with thinking what will become of their children, in this hard and wicked world. One might wonder, what could go with the butterfly in tempestuous nights, in whirlwinds and in stormy days; but I have noticed it safe under a broad leaf, secure and dry under such a shelter as that, while rivers have been flooded and tall trees been uprooted."

"The Greeks," said Master Brandon, "carved the butterfly sometimes in marble, as an emblem of hope for the dead."

"And so it is, and so it is. Let the valley of the shadow of death be as awfully dark as it may, and let all unknown terrors exist there, though I do not believe that there are any, still what is there to fear for the human soul, as long as God is in heaven and on earth, and therefore in death, which is the midway passage between the two. Listen now, that is the passing bell for Samuel Stretton, one of farmer Turton's labourers. Poor fellow! he was dying all yesterday. Now, is it likely, that there have been devils waiting to catch his soul before judgment; or if there have, is it likely that they

will be scared away by the tolling of a consecrated bell? It is superstition, it is a weak, miserable fancy. For a righteous man, I have no more serious apprehensions of danger in the passage of death, than what may be dispelled by the sight of a butterfly's reappearing in the sunshine among the fresh and fragrant flowers, after the rain and darkness of a stormy night. There are heavy visitations in life, and dark overshadowings, and manifold sorrows; but to them that look thoughtfully over the world, there is no lack of comfort; the lilies of the field, the fowls of the air, are all suggestive of faith; and butterflies, may they not be regarded as winged words of hope?"

"There is no monastery now to prepare one for death," said Sir Francis, "and if there were, a country house would be the better resort."

"Oh yes!" said Master Rufford, "they that would have gone into religious houses in their old age, ought now to seek rustic retirement. For myself, I should like to leave life calmly. I should not like to present myself before my Maker, my soul hot with recent anger about business, or tremulous with surprise, or burning with the effects of some sudden lust; I would not willingly die with a heart full of earthly matters, debts that wanted discharging, neglects that ought to have been remedied, and anxiety about a last will and testament, just signed hastily perhaps and rashly."

"It is not right," said Master Brandon.

"Right! no, no, it is not, it is not. God is not to be met so lightly, at least not with impunity, I am persuaded. I say to Purbecque, 'George, George! what does it matter whether thou expire with twelve thousand pounds in thy strong box, or with twenty thousand pounds along with thee inside thy death-chamber; when the infinite concern is to die, with faith and feeling in thy heart?' Purbecque is secretly afraid of death, I know; I was once, but I am not now. I was thinking, last evening, as I sat here in the moonlight, of how many souls there must be dying all over the world every minute; and I thought that the spirits must flit through the passage of death, thick and fast, and silently, like night-moths; in darkness probably, mysterious but not

terrific, however, and with the lights of the city of God in view from the very first, twinkling in the heavenly distance, dimly and solemnly like stars, beacon-lights for the soul to guide it in its solemn journey, its untried transition out of this world into one or other of the many mansions of the Lord God, our Father's house."

"Heaven grant that we and ours may all find it so," said Master Brandon; "and now we must leave you. Farewell."

"God be with you! Good morning. God be with you both in the wicked city."

At the way-side chapel nigh Pedderton-bank, the image of St. Thomas à Becket, over the door, had the head broken off; on the top of the building one arm of the cross was destroyed; in the painted windows, the heads of all the figures were demolished: and at the door-side the stoup was filled with dirt in place of holy water. Sir Francis was about to remark on the shattered condition of the chapel, when he was accosted by a beggar.

"It is your worship is going to give an alms this fine morning, for the Holy Mother's sake. Oh, it is she that will bless your worship, and be glad to see you in heaven when ye please to go there; for ye are both of ye gentlemen born. Arrah, now, but ye are going to help the poor beggar! Oh, but it is a queer, hard-hearted country is this, without a drop of holy water in it to comfort a poor sinner against the devil. It is truth; and know it ye will, when ye get into the city: or ye may look at St. Thomas of Canterbury there. It is a fine saint he was once; and a power of miracles he did in the land. I was wanting to say a matter to him myself; but as your worships may see there, he has got no head to mind a body with. The heathen they are! They think to trouble the blessed saint St. Thomas by breaking his image. But I know a priest who says that he is not the saint to be vexed about an image more or less. Thank your worships! The holy mother born without sin, and all saints, and the holy evangels, all of them remember ye."

"What a strange accent the poor man behind us has!" said Sir Francis.

" He is an Irishman."

" Oh ! Is that man one of the wild Irish ?"

" Poor fellows !" said Master Brandon, " They are wickedly used at home, and wretchedly here, I am afraid."

" It is very certain that the poor fellow must miss Irish equality here in his lodgings, and every where else."

" Why, what is that ? For it is every way strange, after the blood and treasure which those people have cost us, how little we know about them, I might say care about them, only that it is such a shameful confession."

" I was thinking of what an English knight told Froissart about their petty kings."

" What was it ?"

" That they would cause their minstrels, servants and varlets to sit with them, and to eat in their own dish, and to drink in their cups : showing him that the usage of their country was good ; for they said, in all things, except their beds, they were and lived in common."

" I remember the passage now. It is very quaint. Oh, look at the hawking party, down in the meadow there. One, two, three, seven, nine ladies !"

" To be sure," said Sir Francis. " You know what Peter of Blois says about fowling."

" No. But it is something racy, I have no doubt."

" That there is evidently something sadly corrupt and degenerate in the nature of these birds, for women succeed better than men in hawking."

" Oh, the clerical misogynist !"

" Wait, Willoughby. Lend me your horse-pick ; and while I use it, excuse if you can this proverb, which I heard a soldier make use of a week ago—' Trust not three things, dog's teeth, horses' feet, and women's protestations.'"

" No, no, Francis ! Were I to excuse that, I should never be myself excused."

" The English language, I think, is copious in sarcasms on the sex."

" They are really uncouth expressions of regard.

They are. For a compliment an Englishman cannot pay. I myself would any time rather take a cold bath in the middle of winter than do it."

"It is because you have never had troubadours or minnesingers among you, to fashion for you a language of gallantry."

"But we have had romancists of our own, and those of France have been like our own."

"Lewd where they are natural, and tiresome where affected."

"It is very nigh the truth," said Master Brandon. "The character of Sir Launcelot by Bors de Ganes, in Morte d'Arthur, is the best passage in all the romances that I have ever read; and the best part of that is contained in three of the clauses of the speech, which Sir Bors makes over the dead body of his friend."

"I do not remember it. What words do you refer to?"

"Thou wert the truest friend to thy lover, that ever bestrode horse: and thou wert the truest lover of a sinful man, that ever loved woman: and thou wert the meekest man and the gentlest, that ever eat in hall among ladies."

"Simply expressed and very tender. Was it not he, Willoughby, who achieved sight of the Sangreal?"

"No! that was Sir Percival, a very different man, and one who thrust his sword into his own body, at the sight of a beautiful lady, mistaking her for an apparition of Satan."

"Oh the idiot! and he of all knights to attain sight of the Sangreal!"

"Well now, Francis, among your minnesingers, and it is so with the troubadours, there is an unpleasing sameness. Their rhyming is a mere knack; and their sentiments read like the remembrances of faint recollections."

"Oh but Willoughby, their songs are some of them very lovely. However there is much truth in your remark. Among all the French rhymesters, and among our Rhenish singers also, there is no commoner allusion than to the song of the nightingale as being melancholy, a thought originating with the Greek tale of

Philomel; and it is as false in itself as it is fictitious in origin. There is such a thing as tradition in feeling as well as doctrine, and the one may be as mistaken as the other. The nocturnal song of the nightingale is to me what it is, the veriest outpouring of gladness; it is not complaint, but proud ungovernable exultation; it is the flowing over and above of delight, that is so abundant as not to be quite containable even in the large measurement of a summer's day."

"Henry Frauenlob was a fellow-citizen of yours, I think: or rather you have fellow-citizenship with his memory."

"Not exactly. Frauenlob or Praise-the-ladies was a native of Meissen: but he was a canon of our Dome Church. His reputation still lives in the city, and deservedly, although he himself has been dead and buried there these two hundred years. Albert of Strasburg writes in his chronicle, that 'on the eve of St. Andrew, in the year 1318, Henry surnamed Frauenlob, was buried at Mentz in the parvis of the great church, near unto the stairs, with marvellous solemnity. His corpse was carried by women from his dwelling-house unto the place of burial: and loudly did they moan and bewail his death, on account of the infinite praises which he had bestowed on womankind in his poetry. And so much good wine was poured into his grave, that it overflowed with the libations.' Among all the panegyrics on Frauenlob, this record is the best existing—especially when you consider that he was not a courtier by profession, but that all this happened to a Dr. in Theology."

But there has been a better thing said of the master-singer since—

"Unto the fairest flower of heaven, that bloom this earth along,
To woman's worth, did he on earth devote his deathless song;
And though the minstrel hath grown old, and faded be his frame,
They yet requite what he in life hath done for love and them."

Sir Francis continued, "The sentiment of love has sadly degenerated since Henry of Meissen's days; and so has the expression of the feeling. Praise-the-ladies made beautiful songs in honour of woman, but your

London gallants eat candles and filth in token of their devotion to their mistresses; last week I was astounded at the instances which I saw of the nasty custom."

"The custom is common enough, and a strange proof it is of the perverted, coarse state of the public mind. Now, in France, courtiers are beginning to have their mistresses' portraits painted in their breviaries underneath the figure of the Virgin Mary; and the women to have the liknesses of their lovers underneath the pictures of the saints."

"Religion has not undergone more modifications than the expression of love. Willoughby, I have heard an antiquary say, that the history of the gentle passion might be written, and every century be shown to have exhibited peculiar characteristics; that love was considerate, unaffected, and tender in the tenth century; in the eleventh fiery and exacting; afterwards heroic; and then connected with the superstitions of the times; till it became as in the last century, unsentimental and vicious almost."

"Well now," said Master Brandon, "Yonder is St. Winifred's church; there is an inn close by it, at which we will leave our horses. It cannot be more than five minutes before the wedding party will arrive. Heinrich Saltzburg did you say the name of your friend was?"

"Yes. But I am not much acquainted with him; his father I know well, and I esteem him much."

"I thought, Francis, that none of the officers of any of your Hanseatic factories, in foreign countries, were allowed to be married men."

"We cannot insist on their being more self-denying than the priesthood. But the truth is, the practice has been relaxing some time; and it is not so essential in small towns as in large ones."

"I grant you, that London is not of the same commercial importance to your Hanse, as Cologne, Nuremburg, or Novogorod; but London is not a minor city."

"Do not be jealous; I never meant that it was. I was alluding to the young man's being about to be sent

to one of our settlements in the fen-country, King's-Lynn, or else Boston."

Passing through the church-yard gate, Master Brandon said, "Sir Gosford, the priest, is an intimate of Master Asheton's, a young and very pious man, and learned, considering his years."

"Your English burying-grounds are very pleasing—no! not pleasing; pensive, penserose, if I may Anglicize an Italian word. I have never seen in all Fatherland a God's-acre so pretty as this church-yard."

"Why do yon Germans say God's-acre, since everywhere the earth is the Lord's."

"It is because all the tenants of a churchyard are altogether, every particle of them, God's; but in the living world, Mammon has a share; and with most men, it is only just as they belong to the grave, that the prince of this world ceases to have part in their thoughts, and use in their members."

"Six hundred years has St. Winifred's church stood here," said Master Brandon. "And eighteen several times have the sentient, acting, reasoning inhabitants of this parish been emptied into the depths of this ground, the verdure of which is as fresh as ever. One generation passeth and another generation succeedeth, but the earth remaineth for ever."

"It is true up to this time, but it is not eternal truth; for St. Peter says, that the heavens and the earth are transitory like man; and I dare say, are more so in proportion to their vastitude. There is no appearance yet of Saltzburg and his bride, a new generation coming up to the altar, over the bones of the dead."

"Francis, it is a melancholy thought, the connexion there is between the happiness of one and the evil of another. The way that I find so smooth and flowery, is what another has trodden down before me, and watered with his tears. How often the master's wealth is an extract out of his servant's poverty. A man's riches may be increased without robbery, and yet not righteously; or, if in innocence, still not unaccompanied by other men's sufferings. It may be through the ill-adjusted courses of trade, or through the capricious allotments of fortune, but so it is, that one hall is often

splendid with what ought to have been the little comforts of a thousand neighbouring cottages; and there is many a castle in which there is prodigally burning all day and all night the fuel, which in some manner ought properly to have found its way into widows' houses, and on to cold hearths; and were their history thoroughly known, the wines on many a rich man's table would drink like the blood and tears of the oppressed."

"Oh! Willoughby, it is very sad; men are so apt to think that what is lawful is right; but it is very curious, how the roots of one man's prosperity interlace with the causes of another man's misfortune."

"It is so through all life, Francis. With the birth of their first child the parents go over to an older generation; as we grow up they grow old; our wisdom is derived from their experience of hardships; it is through their vacant places that we emerge into business; and over the graves of the dead that we walk to marriage."

"It is melancholy."

"Still it ought not, Francis, to be a gloomy but a pathetic thought, a consideration wherewith to restrain the insolence of joy, and out of which, to discharge those many claims which are made upon us, not as of right, but for mercy."

On the door of the church were several printed proclamations appertaining to church-matters, one of which prohibited the perusal of certain specified books on religion; another was against giving the consecrated bread, the nicknames of Round Robin and Jack in the Box; and another was against desecration of churches, especially against "taking horses, mules, or other animals into cathedrals, churches, or chapels, and thereby making the same, which are properly appointed to God's service and common prayer, like a stable or common inn, or rather a den or sink of all unchristiness," and to forbid "any such quarrelling, shooting, or bringing horses or mules into or through the churches, or by any other means irreverently to use the churches, upon pain of his Majesty's indignation and imprisonment."

(Chap. X. to be concluded in our next.)

AN ATTEMPT TO EXPLAIN THE WORDS REASON, SUBSTANCE, PERSON, CREEDS, ORTHODOXY, CATHOLIC CHURCH, SUBSCRIPTION, AND INDEX EXPURGATORIUS.

By A Presbyter of the Church of England.

[This "Presbyter of the Church of England," was, in the language of Theophilus Lindsey, "the venerable *Father of Unitarian Nonconformity* of our own days, and of a conscientious renunciation of the worship of the Established Church, Dr William Robertson, a person of fine talents, vivid imagination, and sound judgment, even to his 79th year." His moral honesty and courage, and devotedness to Christian truth, were on a par with his judgment and talents. Faithful to his sense of duty, he cheerfully sacrificed all the worldly honours and emoluments of a State-pensioned Church. With a large family, he left its lucrative shrine for worldly neglect, scorn, and poverty, "esteeming the reproach of Christ greater riches than the treasures in Egypt." Interesting notices of this admirable man may be found in Lindsey's Historical View, Belsham's Memoirs of Lindsey, and Turner's Lives of Eminent Unitarians, vol. ii. Of the work whose title we have prefixed, Mr Turner remarks,—"It presents to us, in a short compass, the result of much thought and reflection, and sound and judicious views, not only on the Trinitarian controversy in particular, but on the great principles of free inquiry and the right use of reason in matters of religion, which are the basis of all consistent Protestantism. Under the titles 'Substance and Person,' and 'Creeds,' we have a rapid, but striking and very just, historical sketch of the rise and progress of the Arian and Athanasian parties in the church; when idle questions of words and names, to which no one even pretended to affix an intelligible meaning, were made to take the place of the essential truths and principles of the Gospel, and what was

worse, expelled the *spirit* of the Gospel from men's minds, to make way for the demons of faction, priest-craft, and persecution." This work was published in 1766. It is as necessary to the improvement, freedom, and welfare of the Christian world that its statements should be borne in mind in the present times as at the period they were first published. Their circulation could not fail of producing good fruit. To assist in their extension, we shall reprint them in our pages.—EDITOR.]

THE use of words is to convey the ideas of one person to another, and thus to carry on a communication of sentiments, which is the foundation of all intercourse among social beings, Words may be communicated to the eye by certain characters which we call writing; or to the ear by certain articulate sounds which we call speech. Now as these characters or sounds have not anything in them which *naturally* express ideas, several people and nations have invented several kinds of them to carry on their necessary mutual commerce: and hence arises the vast variety of writings and languages in the world, every nation, and almost every province, having somewhat peculiarly their own. Nay frequently the same word in the same country, and often by the same person, is used in a literal, metaphorical or analogical sense, which must make the meaning of it very different. No wonder then that men should frequently misapprehend each other in the use of these signs, which are so variable and arbitrary. Therefore it is quite necessary that in our disquisitions after truth when we make use of equivocal terms, such as admit of different meanings or may convey different ideas, we define and settle before-hand the particular determinate sense in which we use these terms. For if we sometimes take them in one, and sometimes in another sense, we indeed retain the words, but we lose sight of the things which we pretend to express by them. For want of this method in proceeding, we see so many logomachies or strange disputes in the world arising from the different acceptations of the same

words; which disputes have occasioned more evil amongst us than perhaps any other cause. What lover of mankind, then, would not endeavour to put a stop to this mischief! Let us agree about the meaning of the words we use in controversy and I believe we shall soon be agreed in the things.

Of all the words in use none have occasioned more altercation than those mentioned in my title. What volumes have been written! what parties have been raised! what massacres have been committed! what wars have been carried on! what vast countries have been depopulated and laid waste! by disputes concerning the meaning of these words. And though men have been engaged in these disputes for fifteen hundred years and more, they do not know what they are disputing about to this day. Every party inscribes certain Cabalistic terms on their banners, and imagine there is something so *charming* in them that all mankind should range themselves under their protection. Nay different parties make use of the same words, and every one says, they only have a right to use them; and their several votaries most firmly believe their several pretensions. Surely it would be happy for mankind then, if they would all agree to enquire into the true meaning of those enchanting words, that they may not any longer be imposed upon by them. None can be against such enquiry but those who think it their interest to keep up the disputes. It is undoubtedly for the happiness of all others to know the truth of these matters; for when once men come to see how they have been amused and imposed upon they would wonder how they suffered themselves to be wrought up to animosity against each other on these accounts; they will drop their contentions and treat one another with kindness and benevolence. Happy alteration! what pains or trouble can be too great to bring it about! And here I most ardently pray to the God of all consolation to pour out the spirit of peace and good will upon all mankind, and thereby promote his glory in the highest.

Of all the words in our language the meaning of the

word REASON is the most ambiguous. Sometimes it is taken for that fitness in subjects to one another which is natural and independent on will and pleasure; as when we say that such or such a thing is agreeable or contrary to the reason of things. Sometimes it is taken for human capacity or comprehension, as in that trite observation, That many things are above our reason which are *not contrary* to our reason: for the meaning of that sentence must be, if it has any meaning at all, that there are many things which we have no capacity to comprehend. And this indeed every man, who reflects ever so little upon human nature, must be fully convinced of. From which I would therefore just make this remark, that we can no more argue upon such subjects, than we can describe objects which are confessedly out of sight. Sometimes the word REASON is taken for the cause or inducement which hath prevailed upon us to act after this or that manner rather than any other, as, when we say, This was my reason for acting thus or thus. Sometimes it signifies the argument by which we prove any truth or detect any falsehood, as, we say a thing must be true or false for this or that reason. Sometimes it signifies the human intellect or understanding,* as in this sentence, The Supreme Being expects to be served by us according to that portion of reason which he hath imparted to us. Sometimes by reason we mean the moral sense, moral virtue in general, or more particularly the virtue of justice; as when we say, it is contrary to reason to make one law for ourselves and another for other people; and thus we call a man good who is governed more by reason than by appetite and passion. And sometimes it is taken for the power or faculty of judging or drawing a conclusion from premises, which is the greatest mean by which we arrive at knowledge. The difference between the knowledge of God and of his intelligent creatures is, that he knows and sees all things, with all their possible com-

* Human intellect or understanding I take to be that faculty of the mind by which it perceives objects suitable to it, and which may be communicated to it by various means.

binations and circumstances, by intuition, at one view. Whereas we come to our knowledge by slow degrees, and after many deductions of one thing from another. But as all good things come from God, we could not possibly have any knowledge at all, unless he had been pleased to communicate to us some portion of his own divine knowledge, and made us to perceive and see by intuition, and at the first view, some certain truths that we call Axioms, Data, or self-evident principles, which, by the use of our reason or faculty of comparing and judging, should lead us on to other truths, and raise us step by step to larger views and more extensive knowledge. This is the highest and most proper sense of the word REASON: and this includes the intellectual, the moral, and the discursive powers of the mind: the two former as certain principles, the latter as the power of comparing objects which are thus presented to us with each other, and thereby finding out wherein they agree or disagree. This is what we commonly call Reasoning, or exercising our REASON. This is the characteristic of human nature, this distinguishes man from all the other animals of the earth, and makes them wiser than the beasts that perish. The very definition of a MAN is, that he is a rational or a reasonable creature. This is his glory: This is his honour.

From what hath been said then, we may observe that REASON is two-fold, Intrinsic and Extrinsic. Intrinsic reason is a complex idea, and comprehends the intellectual, the moral, and the discursive powers of the mind. Extrinsic Reason is what affects these powers from without, and induces the intrinsic faculties to act; and hereby all subjects, within our comprehension, become the objects of our mental reason. Every thing, from the bowels of the earth to the most distant stars, employs our reason. All the duties which flow from the various relations we bear to the great variety of beings around us, all come under the cognizance and examination of our reason. Yea the existence and attributes of the Supreme Being himself are found out and judged of by it. So extensive, so uni-

versal is human reason. It is, or ought to be, to every man, the test of truth and proper guide of life. But some will say, the particular revelation which God hath made of his will in the Holy Scriptures is the only criterion or standard of truth, and therefore must be our guide in all cases, whether it be agreeable to our reason or not. This objection seems to suppose that Divine Revelation may not be agreeable to reason, which is but a bad compliment to any revelation. Now this argument put into form stands thus, Whatever God hath been pleased to give us as the criterion or standard by which we are to judge of truth should be our guide in all cases. But God hath been pleased to give us the Holy Scriptures as the criterion or standard of truth. Therefore they should be our guide in all cases. Very true. Let us now apply the same argument to the faculty of reason. Whatever God hath been pleased to give us as the criterion or standard by which we are to judge of truth should be our guide in all cases. But God hath been pleased to give us our reason as the criterion or standard of truth. Therefore it should be our guide in all cases. It is certain that our gracious Creator hath given us reason as well as revelation, and great part of the business of this faculty is to judge concerning revelation itself. For beside the true revelation, we see in the world a great many writings or scriptures, produced at several times, by confident people, as revelations coming from God, which have most certainly been the impostures of men. We might give many instances in the heathen world, in the grand Koran of Mahomet; the decrees of many councils, the Rosary of St Dominic, and a thousand legendary tales, amongst some who call themselves Christians. Now in this great variety and opposition of revelations how shall we distinguish the right one? They cannot all be true, because they contradict one another. We ought not to be imposed upon, and our reason alone is what can prevent it. Do not all parties pretend to *argue* in favour of their own system? And what shall determine concerning the force of their several arguments? Is not the appeal universally made to reason? Do not all agree in

making that the Dernier Resort in all their disputes? And yet notwithstanding this, some people are so inconsistent as to argue against the use of reason itself, and bring arguments to prove that arguments should have no force in matters of religion. But such people do religion no service. They rather expose than defend it by such a conduct. We should be greatly disgusted at the absurdity of a man who would seriously advise us to close our ears in order to judge of a fine piece of music, or shut our eyes to behold a fine picture. No less absurd is the enthusiast who charges us not to use our reason in considering all points of religion, which are certainly the most reasonable subjects in the world for consideration. As the sight and hearing are faculties given us by our gracious Creator to perceive objects respectively suited to them, our reason, which is by far our most excellent faculty, must have its objects too. And therefore men have always reasoned, not only concerning the objects of sense, but concerning the morality of actions, the world of spirits, yea concerning the being and perfections of the blessed God himself. By reason we perceive him in our own wondrous frame, and in the wise constitution of the universe. By this we see him and feel him on our right hand and on our left, and find ourselves encompassed every moment by his immediate presence. Since God hath then blessed us with this excellent faculty, shall we disdain his gift, refuse to use it, and even pretend to give as a reason for this refusal, that it is extremely weak and liable to be imposed upon? But this is a great mistake, for there is scarce a common tradesman, though little versed in the artificial rules of logic, but has sense enough to discover the fallacy of a sophism or inconclusive argument. But here lies the great evil, that in exercising this faculty of reason, men often impose upon themselves, by pretending to understand things which they do not, and by proceeding in their disputations upon wrong principles; for in all reasoning it is necessary there should be some data, some acknowledged truths to build upon. If, then, through the prejudice of education, which is prejudging things before we have examined them, or through an

unhappy obstinacy of temper, we take certain propositions for self-evident or sufficiently proved, which are really false, and argue upon them, the fault is not in our reason, but in our prejudice or obstinacy. A person of the church of Rome will argue thus—We ought to submit to the authority of God in matters of religion. But the authority of a council of bishops is the authority of God—therefore we ought to submit to the authority of a council of bishops in matters of religion. This is just reasoning. The conclusion necessarily follows from these premises. Taking this conclusion then for granted they will build upon it, as upon a sure foundation, such a superstructure of argumentation as will demonstrate any thing they please. Nay they will prove that we are not to use our understanding, sense or reason, at all in matters of religion. And this is no idle speculation, but what they have actually reduced to positive practice; for thus they address God in their daily devotions,—"Lord, I believe plainly and sincerely whatever thy Holy Catholic, Apostolic and Roman church teacheth me touching any of thy most divine mysteries and doctrines. Herein I utterly renounce the judgment of my senses and all human understanding, and depend only on thy divine and inexplicable Omnipotence."—(Prayers in the Manual before Mass.) And I heartily wish that such language had been used only by them, who thus acknowledge to the world that their mysteries and doctrines are not the objects of common sense, understanding or reason; and boldly charge God with what Protestants think absurdity and nonsense. The receiving this one position as a truth, that we are to give up our sense, understanding or reason, and implicitly to submit to the determination of others, hath been the occasion of all the impostures in religion amongst Pagans, Mahometans, and Christians of every denomination. For they would all persuade us that it is a compliment to Almighty God to renounce and give up the use of that faculty with which he hath dignified us, whereby *alone* we can distinguish truth from error, and conduct ourselves as he would have us. And to whom are we to give it up? Why every sect and every enthusiast lays claim to this

compliment, and they severally assert, with the highest confidence, that they *alone* are deputed by him to receive it: and they tell us, that we are in the greatest danger indeed, if we yield it up to any other but themselves. But I think a man *very* ill deserves the character of a rational creature, if he gives it up to any of them at all. God hath given it to every man for his own use. But these designing people would make their own use both of him and it.

And now I think we may determine what Mental Reason is, and wherein the use and abuse of it consists. It is that faculty of the mind, by which it perceives natural and moral objects, compares them with each other, and thence forms a judgment concerning them. The use of it is to receive these objects fairly before it, and to judge of them honestly as they appear. The abuse of it is to renounce and disclaim it altegether, or suffer it to be perverted and biassed either in receiving these objects or in forming a judgment concerning them: and this abuse may be committed by prejudice, by obstinacy, by worldly interest, by attachment to a party, or by an absurd pride which will not suffer a man to acknowledge that he was ever in the wrong. These are, every one of them, great occasions of the abuse of reason, and therefore every man who values himself upon being a rational creature, should take all the care he can to keep himself clear of them.

I do not know whether I should take up my own or the reader's time in mentioning two other acceptations of the word reason, because they evidently carry so much of insult and absurdity in them; and these are *reasons of state* and *reasons of great guns.* Persons who have the government of states intrusted to them, when they commit acts of perfidy, injustice and violence against their own subjects or against any foreign power, whatever may have been their real motive, they screen themselves, as they think, from reproach, by alleging, it was done for certain *reasons of state.* Which expression therefore is always taken in a bad, but never in a good sense, and signifies that something hath been perpetrated very unreasonable and contrary to the common rules of justice. And as for the *reason of*

great guns, I must acknowledge it is very forcible, and often succeeds when other reasons fail. It was quite agreeable to the character of Lewis XIV. to inscribe on his cannon *Ratio ultima regum*, the last reason of kings: and I have heard that another prince of the same turn used to call his guns, Suprema Lex. Thus many of these mortals who are vested with sovereign power, and set up at the head of nations to govern the world by reason and law, employ this very power to overturn and destroy what it was designed to defend, and impudently and profanely call their brutal tyranny and violence by these divine names. And I suppose the gentleman took the hint from the aforesaid pious king of France, who wrote upon the gate of the Inquisition at Lisbon, *Ratio ultima clericorum.*

(To be continued.)

RELIGION IN AMERICA.

In "*The Scotsman*" newspaper of November 20, there appeared an article under this title, and containing, among other extracts, the subsequent paragraph.—

"(*From Dr Cunningham's article in the North British Review.*)

"We said of this article, that it was distinguished by sobriety of thought and impartiality. In this opinion we think our readers will agree with us when they have read the following extracts, which embrace the more important part of what the Doctor says on the state of religion.

* * * * *

"There are many things in the United States which, from the greater freedom of opinion and action, assume an aspect that is offensive to us, when, in point of fact, things the same in substance, though less fully and palpably developed, exist to as great, or perhaps a greater extent among ourselves. The Unitarianism that prevails in Boston and in the state of Massachusets, of which Boston is the capital, has been often held up as a proof of the decay and corruption of religion in that

country. But, independently of the fact that it is almost entirely confined to one State, and is very decidedly on the decrease, we think it right to say, that the Unitarianism of Massachusets is neither more nor less in substance than just the religion which prevailed so extensively in the Continental Churches, and in the Established Churches of England and Scotland during the latter half of last century. On the Continent it was called Rationalism, in the Church of England Orthodoxy, and in the Church of Scotland Moderation; but in all it was just substantially Pelagian Unitarianism, *i. e.* the natural religion of irreligious men, who had no sound views, and no deep and sincere impressions of the doctrines of the Gospel, but who did not find it convenient to throw off altogether a profession of Christianity. The extent to which these different parties went in developing their views, and especially in formally denying the doctrines generally maintained by the churches of Christ, was regulated much more by their circumstances than by their convictions, and these circumstances favoured a more open profession of error on the Continent and in the United States than in this country; while, practically and substantially, the general preaching and conduct of those classes of British ministers to whom we have referred, were as little influenced by scriptural views of Divine truth, and did about as much injury to the cause of religion, as those of the Unitarians of Massachusets; and we are not by any means sure that greater injury would have accrued to the cause of religion, if, in our own country as well as in America, these men had been led to make an open profession of Socinianism. A confirmation of the idea, that the Unitarianism of Massachusets was just the particular form which a certain state of mind and feeling happened from circumstances to assume, while the same state of mind and feeling, under a somewhat less offensive form, prevailed at least as extensively in the Established Churches of this country, is to be found in the fact, that in the neighbouring state of Connecticut, the same state of religion. or rather of irreligion, which in Massachusets led to a pretty general profession of Uni-

tarianism, was quite satisfied with the preaching and conduct of the Episcopalian ministers who were found in that State, just as it would have been satisfied with Scotch moderatism, and that in consequence professed Unitarianism has never made any progress in Connecticut."

On the perusal of this travesty of history and fact, this flagrant aspersion of the memory of the dead and the character of the living, Mr Harris immediately drew up the following letter. It appeared in "*The Scotsman*" newspaper, November 27, headed

"UNITARIANISM IN THE UNITED STATES.

To the Editor of the Scotsman.

"SIR—The extracts from Dr Cunningham's article in the *North British Review*, which appear in your paper of to-day, and which are introduced by you as "distinguished by sobriety of thought and impartiality," demand from me a notice, for the insertion of which I trust to your sense of justice.

"The statements respecting American Unitarianism made by Dr C., contain misrepresentations of fact, and attacks on character. As to the facts, he may have been misled by his American authorities; for his aspersions of character he is himself responsible.

"1. As to facts. Of American Unitarianism, Dr C. affirms as a '*fact, that it is almost entirely confined to one State, and is very decidedly on the decrease;*' and that '*professed Unitarianism* has never made *any progress in Connecticut.*'

"To these statements I oppose those of the Rev. Dr Gannet, of Boston, U. S., the colleague and successor of Dr Channing. I take them from the *Christian Examiner* for July 1844, as they appear in an article on the 'Present position of Unitarianism:'—

"There are *more* Unitarian Societies in this commonwealth *now* than there were at the period to which we refer, 1830; and many, if not most of them, are in a healthier condition. And how stands the case in Boston? In 1830 there were in this city *fourteen* churches

connected with our denomination; there are now *eighteen*. At that time, and subsequently, some of these churches were embarrassed by debt, and had not the numerical strength which the capacity of their respective houses of worship might have secured for them. Now, we believe, without an exception, they are free from debt, and but in one instance they include large bodies of worshippers. We mean to say, what cannot be contradicted, that there are not only more places of Unitarian worship in Boston now than there were fourteen years ago, but that our older congregations are more numerous.' '*There is no point of time in our past history at which we have exhibited such signs of vigorous health as at the present moment.*' 'To name only one other indication of our present state, we might remind our readers of the scene presented one month since at the collation, furnished by the Unitarian laymen of Boston to the clergy of their denomination, when between eight and nine hundred persons sat down at a festival, which was attended by no more, only because the largest hall which could be procured in the city would receive no more guests.'

"That our views of religion are embraced by more persons in *the United States* now than were at least known to entertain them a few years ago, we say cannot be denied. Look in what direction we may, we perceive evidence of such increase. Go to Maine, New Hampshire, Vermont, Rhode Island, Connecticut, yes, Anti-Unitarian Connecticut, which meets you at its borders with the Saybrook Platform in one hand and the Common Prayer Book in the other, and gives you your choice between these two symbols of faith—and you will find more, and *stronger societies* than could be found in 1830—to look no farther back. If we pass out of New England, the *progress* of a Scriptural faith is seen to be still more unquestionable. In the city of New York, the condition and the *influence* of the Unitarian churches there indicate a substantial growth. In the opposite city of Brooklyn, where our friends not long since met in a small chapel, the stranger is attracted by the elegance of a costly structure, bearing

the name of the Saviour whom the Father sent into the world. Proceeding along the western line of travel through the State, instead of one solitary building—at Trenton—in which, in the year we have named, the believers in the simple Unity of God assembled, if we now stop at Albany, Syracuse, Rochester, or Buffalo, to omit all mention of other smaller places, we can go up to the sanctuary with those whose prayers are offered to the Father alone. Still beyond, at Chicago, and still farther on at Milwaukie, do we now find, not the promise, but the *fact* of a congregation, listening to the Gospel as we understand it, within walls which they have erected and consecrated; while through this whole region, infant societies in town or village show what a few more years must add to our statistical enumeration. If we take our course through the valley of the Mississippi, we discover proofs of successful labour. We need only name St Louis. In the south, Unitarianism has not less manifestation, nor less weight, than it had at the period from which we commence our inquiries. So likewise in Baltimore, Washington, and Philadelphia, we have gained rather than lost strength. Look, then, *the whole country* over, and it is *increase* which we notice, and *not diminution.*'

" Nor is the numerical strength of American Unitarianism to be measured by those alone who take its distinctive title. The thousand congregations of " *the Christians*" hold its essential principles; as also the hundreds of congregations of the " *Universalists;*" and the larger portion of the *Society of Friends.* Truly, ' It is the hopes, or the fears, and *not* the information, of those who use pleasant words respecting the *decay* of Unitarianism, which supplies them with the material for ingenious paragraphs in a sermon, or a review.'

" 2. Now as to the attacks on character. Dr C. affirms of what he is pleased to style ' Pelagian Unitarianism,' as if there could be no doubt on the matter, that it is ' the natural religion of *irreligious men*' who had ' no deep and *sincere* impressions of the doctrines of the Gospel, but who did not find it *convenient* to throw off altogether a *profession* of Christianity,'

These charges of irreligion, hypocrisy, and heartlessness, are brought against Locke, Newton, Milton, Lardner, Channiug, Ware, and many others in both hemispheres; men who proved their Christianity by their lives, their works, their devotedness to human welfare; and *the Scotsman* gives increased currency to the defamation. To vindicate their memories is a sacred duty.

"The identification of Continental '*Rationalism*,' 'Church of England *Orthodoxy*,' and 'Church of Scotland *Moderation*,' with 'the Unitarianism that prevails in Boston, and in the state of Massachusets,' I believe to be as apocryphal as Dr Cunningham's '*fact*.

"That men should differ in opinion, appears to be an ordination of Providence; but that difference of opinion should be combined with charity and truthful statement, is manifestly a Christian obligation.—I am, yours respectfully, GEORGE HARRIS."

Hope Park, Nov. 20. 1844.

The readers of "*The Scotsman*" newspaper have had these statements of Dr Gannett and Mr Harris amply confirmed in an article on the Common Schools of Massachusets, which has subsequently appeared in its columns, in which, on the authority of the Honourable Horace Mann, the Secretary, it is stated that the Universalists of that one state amount to 75,000; the Unitarians about the same number; the Christians between 20 and 30 congregations, and Liberal Christians of all denominations constituting at least one-fifth, and probably one-third of the entire population.

The preceding extracts from Dr Cunningham's remarks, constitute a sample of the "*sobriety of thought* and *impartiality*," by which the leaders of a sect which, in very mockery, calls itself "Free" are animated, in relation to Unitarianism. On this subject, their virulence knows no bounds. The Rev. Dr Burns of Paisley, on his return from the United States, went about trumpeting forth the cheering fact that Unitarianism was "*on the wane*" in Boston and America; that New

York was the stronghold of Evangelism, the Unitarians of that city *not being able to half fill one small place of worship.* These falsehoods are repeated by the press, and the currency they thus uncontradictedly obtain reacts injuriously on the dissemination and reception of our faith in Britain. Wherever opportunity can be found for exposure of such truculent statements, that opportunity should be seized. We think "*The Inquirer*" newspaper in fault in this particular, in its notice of "*The North British Review.*" It is not sufficient to characterize its falsehoods as "a specimen of bigotry of an amusingly absurd kind," and leave "the statistics of this Review," without ample and conclusive refutation. The editor has access to sources of information not accessible to his readers, or at any rate to the general public, and that information should have been given. It is an error to suppose that the general public is informed as to the principles, the position, or the statistics of the Unitarian denomination. The reverse is the fact.

With respect to Dr Burns' story of New York, "the Church of the Messiah," of which Dr Dewey is the minister, cost £25,000, was built and paid for by the congregation, contains 2000 people, and is crowded. Mr Bellows's church is too small for his increasing congregation, and is rebuilding on a larger scale. Mr Farley's "Church of the Saviour," across the Hudson, seats 1000, and is filled. And besides these, there are the churches of the Universalists, the Christians, and the Friends. The first Unitarian church in New York was opened by the present American ambassador to the court of Great Britain, then one of our ministers, in 1821. The progress of the Unitarian faith in the intervening period, has not been slight.

Dr Chalmers, when he discovered that in penning his eulogy on Sir Isaac Newton's theology, contained in his Astronomical Discourses, he had unwittingly been praising a Unitarian, laboured to depreciate his encomium, by asserting that Unitarianism was "a sect or a system *now nearly dwindled away from public observation.*" His followers and coadjutors have since so

often repeated the cuckoo note, that it is possible they may themselves be deluded into the belief that it is the expression of a truth. The facts we have enumerated demonstrate its falsehood.

THE GRAVE OF PRIESTLEY.

(From Retrospect of Western Travel, by Harriet Martineau.)

"AMONG the select classes of men to whom the common race looks up with the heart-throb of mingled reverence and sympathy, none is perhaps so eminent as that of sufferers for opinion. If ever we are conscious of a breathing of the Godhead in man, it is in the sanctified presence, actual or ideal, of martyrs to truth." "As truth is the one eternal good, the single pursuit of truth is the one eternal virtue which wins and elevates all human souls. But when, as in some rare instances, the devotion to truth is seen purified from the failings which elsewhere seem its natural accompaniments, when the hero is seen holy, harmless, undefiled as the sage, when no regrets need mingle with the admiration of the disciple, as delicious a contemplation is afforded to the moral taste as the moral creation yields.

"Such was Priestley, the single-minded martyr, but the meek inquirer; the intrepid confessor, but the humble Christian; the gentle philosopher, the sympathising friend. Circumstances have been unfavourable to a wide, but not to a full knowledge of his character. The comparatively few to whom his mind and heart have been absolutely laid open, regard him with a love which is only not idolatrous, because it is perfectly reasonable. The many know him as a man who was driven away from Birmingham by a mob who destroyed his house, papers, and philosophical apparatus, burned his church, and sought his life; and that he took refuge in America, and died there. Some go on to believe what was said at the time, that he was a turbulent man, a mischief-maker, and either a conceited smatterer in theology and philosophy, or a deep, malignant infidel, they do not know which. Others hold him to have been a good kind of man, who rashly drew upon his own head the tempests of his time, and had to bear only the natural, though hard consequences, of his own imprudence. But those

whose knowledge of him is complete, can tell that his imputed turbulence was intellectual activity; his conceit a simplicity too lofty for the apprehension of his enemies; his infidelity a devout constancy to truth. His depth was all of wisdom; his hatreds were of cant, hypocrisy, and designed obstruction of truth. He exposed himself to tribulation, as innocently and unconsciously as he bore it meekly and heroically. He never sought martyrdom, for he loved life and its comforts in the bosom of his family and friends; he valued repose for his philosophical pursuits, and thought his daily probation sufficient for every man's strength."

"This is the man whom Johnson dared to execrate. At a chemical lecture, he knit his brows, and was displeased with the lecturer, for citing so often the discoveries of Dr Priestley. When excuse was made that chemical lectures could not be faithfully given without citing Priestley's discoveries, 'Well,' said the moral Johnson, 'I suppose we must give even the devil his due.' Thus may even great men revile greater, denouncing those to whom it would be well for them to kneel.

"There are some who are as blind to Priestley's merits as Johnson, without half his excuse."

"The first point of my travels fixed in my intentions was the retreat of Priestley; and my pilgrimage thither was accomplished within a few weeks after I landed. From Pittsburgh we crossed the Alleghanies, by the road through Ebensburg, and in four days reached Youngmanstown, eighteen miles from Northumberland. We breakfasted at Lewisburg, on the 11th of November." "We crossed the Susquehanna in peace and quiet, and could freely enjoy our meditations, as every mile brought us nearer the philosopher's resting-place. I wish I could communicate to others of his disciples the harmony between the scenery and the man, which now exists, and ever will exist, in my own mind. Priestley himself wrote, 'I do not think there can be, in any part of the world, a more delightful situation than this and the neighbourhood,' and I revolved this in my thoughts, as I gazed upon the broad, shoaly, and gleamy river, bordered with pines, and the swelling hills and sloping fields which sometimes intervened between us and the river. The morning was one of lustrous clouds and mild gleams, and the whole scene was of the tranquil character, and dressed in the soft light which is most accordant with the mood of those traversing the scenery with such reasons as mine. I was full of stronger emotions than when I found myself in sight of the spray of Niagara. There is

nothing so sanctifying as the ideal presence of the pure in spirit; and not all the thronging images of what Niagara had witnessed, since the earliest worship of an extinct race was paid there, before the ancient empires of the earth were heard of, affected me so much as the thought of the sage who came hither to forgive his enemies, and hope all things for the world, in the midst of his hourly privations and daily regrets.

"Abrupt wooded rocks dignify the river banks near the town, and nothing can be much more beautiful than the situation of the place, in the fork of the Susquehanna."

"We were hospitably received at the clean little inn, and I presently discovered that our hostess could give me more information about Priestley than any body else in the place. Her father had been intimately acquainted with the philosopher, had been his confidant in his latest and severest trials; and she herself remembered him well, and could relate many little incidents which delighted me as giving life to objects that were before my eyes. No words can convey the passionate admiration, the devoted love with which this good lady spoke of him. A power went out of him, which melted his enemies, and converted those who came with hatred into his presence; and it exalted the love of his friends to the highest pitch that human affection can reach. 'All that I have formerly said of Dr Priestley is nonsense,' declared a stiff religious bigot, after an accidental interview with the philosopher, 'I have now seen him for myself, and you must let me see more of him.'

"Our good hostess told me how unequalled his preaching was, so simple and earnest and tender, quite unlike any other person's preaching, and his looks so bright: she dwelt on his goodness to his neighbours, and told how inexhaustible were his charities,—so thoughtful, so steady, so perpetual. She laughed again at the remembrance of his child-like gaiety, bursting out in the midst of his heart-soreness, and declared that he was never long depressed: he was so sure that all was right in reality, that he could never be dismayed at its seeming otherwise for a time. She remembered that 'he was much thought of when he first came,' yet she never felt afraid of him. She was present at the only time when he was seen wholly overcome by grief, and will never forget the oppression of heart, the anguish of seeing tears streaming down his face when no one could do any thing to help him. But her recollections of him are chiefly joyous,—of his eagerness about his philosophical pursuits; the cheerful tone of his preaching; his sympathy with young people. Never was a lovelier

picture of old age given,—of its virtues, nor, alas! of its privileges,—than by this affectionate observer. Her testimony is confirmed by every other that exists. I saw the gentleman who was with him when he received his Voltaic pile, and who told me how eagerly he pointed out the wire dissolving, and made his friend take a shock in his fore-finger. All who conversed with him mentioned that his feelings became more sensitive towards the end of his life; his eyes were frequently seen to glisten in conversation, and he smiled oftener. A gentleman, well known as an unbeliever of the last degree of bigotry, who shrinks with as much hatred and fear from the very mention of religion as persons of an opposite character from infidelity, bore a singular testimony to the state of Priestley's mind in his latter days. This gentleman was observing to me that it was strange, considering how irritable Prietley's temper was by nature, and that he died of a harassing and depressing disease, that he was eminently placid during the last few months of his life. I observed that his religion was of a sustaining nature, being no superstition, but a firmly-grounded, long-tried faith; and that the natural explanation of his tranquility was that he was in a thoroughly religious state of mind. 'Religious! bless me, no!' cried the gentleman: 'he was always very cheerful whenever *I* saw him.'

"At the house of his grandson, cashier of the bank at Northumberland, I saw a delightful portrait of him. It is from a copy of this picture that the engraving in the 'Gallery of Portraits,' published by the Society for the Diffusion of Useful Knowledge, is taken. The face and air are worthy of the man,—gentle and venerable. The philosopher's house we found occupied by a Judge and his lady who are Quakers, while their children are orthodox; but this double difference of religious opinion does not impair their respect for the former inhabitant of their dwelling. They preserve, with an honourable reverence, every vestige of him and his pursuits They show the willows that were planted in his time in the garden, and have preserved the round hole he made in the window shutter of his study, for the advantage of his optical experiments; and even the bit of wainscot which he scorched with his burning glasses. They took me to the corner of the library where he breathed his last, and to the balustrade on the top of the roof, where he went up to meditate at eventide. It commands a beautifnl prospect of the course of the two branches of the Susquehanna, and of their junction.

"Priestley's Hill is so called from its vicinity to the

lands held by his family. It is pleasant to know that he was possessed of abundance during the last years of his life. His own wants were few; almost all his expenditure being in charity and in his philosophical pursuits. He had enough for these, and to settle his sons on good farms. No man bestowed and accepted money with a better grace than he: his generous English friends, who had the best reasons for being aware of this, had the satisfaction of knowing that no pecuniary anxieties mingled with the trials of his closing years.

"The tombs of the three,—of Priestley, his excellent wife, and his son Harry,—are in a family graveyard, which is on the outskirts of the little town, and some way from the family residence. It is walled round, and has an iron gate. I was familiar with the account of Harry's funeral, written at the time, and could not understand how it happened that he lay in this place. It is clear, from the testimony of persons on the spot, that his body had never been moved; and as the place of interment is described as being woodland, we must suppose that the bare place where he lies was within the verge of the forest in 1795. A resident in the neighbourhood wrote thus:—'I attended the funeral to the lonely spot, and there I saw the good old father perform the service over the grave of his son. It was an affecting sight, but he went through it with fortitude, and, after praying, addressed the attendants in a a few words, assuring them that, though death had separated them here, they should meet again in another and a better world.'

"How little did I think when, some years ago, I read and re-read the narrative of Harry's death,—striving to extract from it something more, and yet something more to throw light on the character of father and son,—that I should stand by that very grave, and plant a rose upon it! Few feet have wandered that way; and no hands seem to have been busied about those graves; but I was thankful to be there, among the first of many pilgrims who will yet see the spot. For another pupil of the philosopher's, whose homage I carried with my own, I planted a snowberry on Priestley's grave. When that other and I were infants, caring for nothing but our baby plays, this grave was being dug for one who was to exert a most unusual influence over our minds and hearts, exercising our intellects, and winning our affections like a present master and parent, rather than a thinker who had passed away from the earth. Here I now stood by his grave, listening to tales which seemed as fresh as if he were living and walk-

ing yesterday, instead of having been wept before I knew any of the meanings of tears.

"I remained in the neighbourhood several days, and visited as many of the philosopher's haunts as I could get pointed out to me; and when I was at length obliged to resume my journey down the Susquehannah, it was with a strong feeling of satisfaction in the accomplishment of my object. These are the places in which to learn what are the real in distinction from the comparatively insignificant objects of regard, of approbation and hatred, of desire and fear. This was the place to learn what survived of a well-exercised and much tried man."

"He made an unusual progress towards moral perfection; this is the highest good of all, and never ending. His mistakes will be rectified; the prejudices against him on their account will die out: the hands that injured him, the tongues that wounded him, are all or nearly all stilled in death: the bitter tears which these occasioned have long since been all wept. These things are gone or going by; they have reached, or are tending to the extinction which awaits all sins and sorrows. What remains? Whatever was real of the man and of the work given him to do. Whatsoever truth he discovered will propagate itself for ever, whether the honour of it be ascribed to him or not. There remain other things no less great, no less real, no less eternal, to be reckoned among the spiritual treasures of the race; things of which Priestley, the immortal, was composed, and in which he manifestly survives: a love of truth which no danger could daunt, and no toil relax: a religious faith which no severity of probation could shake: a liberality proof against prejudice from within and injury from without: a simplicity which no experience of life and men could corrupt: a charity which grew tenderer under persecution, and warmer in exile: a hope which flourished in disappointment, and triumphed in the grave. These are the things which remain, bearing no relation to country or time; as truly here as there; now as hereafter.

"These realities are the inheritance of those who sit at home, as well as of those who wander abroad: yet it may be forgiven to the weak, whose faith is dim-sighted, and whose affections crave a visible resting-place, if they find their sense of privilege refreshed by treading the shores of the exile's chosen Susquehanna."

MISCELLANIES.

MONUMENT TO DR CHANNING.—A monument has been lately erected over the remains of Dr Channing, in the cemetery of Mount Auburn, in the vicinity of Boston. It is a large rectangular table-stone, of marble, surmounted by a small but graceful urn. On one side is the following simple inscription :—

In Memory of
WILLIAM ELLERLY CHANNING,
Honoured throughout Christendom for his eloquence
and courage in maintaining and advancing
the Great Cause of Truth, Religion,
and Human Freedom.
This monument is gratefully and reverently
erected, by the Christian Society,
of which, during nearly forty years,
he was the Pastor.

On the other side is the following :—

Here rest the Remains of
WILLIAM ELLERY CHANNING,
Born 7th April 1780, at Newport, Rhode Island,
Ordained 1st June 1803,
As a Minister of Jesus Christ to the
Society worshipping God in Federal Street,
Boston.
Died 2d October 1842, while on a journey,
at Bennington, Vermont.

REV. THEOBALD MATHEW.—A public meeting of the inhabitants of Edinburgh was held in the Rev. Mr French's church, South College Street, on the evening of November 26, to sympathize with the Rev. Theobald Mathew in the difficulties entailed upon him by his disinterested devotedness to the Total Abstinence Reformation. Bailie Wilkie, the senior magistrate of the city, presided. The Rev. Dr Ritchie opened the meeting with prayer. The Chairman addressed the meeting with great good feeling and effect, reading a letter from Father Mathew to a friend in Edinburgh, expressive of gratitude to the "good Samaritan, the Rev. Mr Hincks," for exciting public attention to his

troubles, through the pages of "*The Inquirer*" newspaper. The first resolution on the evils of intemperance, and the moral value of the reformation induced, more especially in Ireland, was moved by the Rev. Dr Ritchie, and seconded by Mr Glendonwyn Scott. The second resolution, ascribing that reformation to the untiring labours of the Rev. Theobald Mathew, and in eulogy of the enlightened, disinterested, and philanthropic motives by which those labours have been actuated, was moved by Mr Sommers, editor of the *Scottish Herald*, and seconded by the Rev. George Harris. Mr Anderson moved, and J. Dunlop, Esq. of Brockloch seconded, the third resolution, that subscriptions be entered into in aid of Mr Mathew. These resolutions were unanimously adopted, as well as thanks returned by acclamation to Bailie Wilkie for presiding, and to the speakers for their addresses.

THE CHRISTIAN REFORMER.—A new series of this monthly publication commences with the present year and month, to be conducted by the son of the former editor and proprietor, the Rev. R. B. Aspland, of Duckenfield. The "*Farewell Address*" of the Rev. Robert Aspland, we insert, because heartily coinciding in its statements and spirit, and because of the opportunity it gives us of expressing our gratitude for the devoted services to Christian truth and liberty which have characterised his active and useful life, and our trust and prayer that the truths, consolations, and hopes of the everlasting Gospel, may pour their blessed radiance over his remaining days. The new editor, we welcome as a coadjutor in the arduous work of Christian reformation, and wish success to his efforts in vindication of the divinity of Christianity, and the removal of the corruptions which have disfigured its beauty and hindered its reception.

"With this Volume and No., the Editor of the Christian Reformer from the beginning drops his office. He cannot say *Farewell* to his readers without emotion; but he is cheered by the conciousness, that with many imperfections, of which no one can be more fully persuaded than himself, he has endeavoured to make the work serviceable to the Unitarian denomination, and to the sacred cause of Truth and Liberty. He has been supported by some kind and constant friends, association with whom is the highest honour to be gained and enjoyed on earth. He will not complain that the Unitarian public has not extended to the work a more liberal patronage; he did not establish it or carry it on with any selfish motive or any expectation of

emolument. In the independent conduct of a periodic religious work, " offences must needs come," but the pr sent Editor lays down his office without self-condemnatio for a single sentence written by his pen : he may have, an no doubt has often, been wrong, but never knowingly.

At a time when so many are eager in pulling up an removing ancient landmarks, it may be necessary to explai that in using the term Unitarian the Editor means bor fide to denote a form of real Christianity—the system doctrine, as to its great outlines, maintained, in some i stances with many privations and sufferings, by Biddl Milton, Locke, Emlyn, Newton, Lardner, (Dr) Taylo Price, Priestley, Lindsey, Belsham and Carpenter. The are names not to be ashamed of. They are referred to, n as authorities, but as guides. They did not rest in t *letter* of Scripture, but through this they attained to i *spirit*. Their faith in the Gospel was genuine and stron They honoured and obeyed Jesus, as the Messiah, belie ing equally his doctrines and his miracles, and especial the peculiarly Christian miracle of his resurrection fro the dead to immortality. And their testimony has alwa been felt to be powerful in behalf of both the truth a the sense of Divine Revelation.

In resigning the Editorship of the Christian Reforme the Proprietor commits it, he believes, to a competent a faithful hand ; and in what may remain to him of life, will give him unfeigned pleasure to see that the Work made adequate to the wants and answerable to the sy pathies of the Unitarian denomination, and that its congr gations and members co-operate with the new Editor making it one of the instruments of promoting the truths Divine Revelation, according to the simplicity and puri of the Holy Scriptures.

THE

CHRISTIAN PIONEER.

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Martyria;

OR

EARLY UNITARIAN TIMES.

BY

REV. WILLIAM MOUNTFORD, A. M.

(Chapter X., concluded from p. 23.)

WHEN the bridal party arrived, the service was conducted by Master Gosford; at the conclusion of which, his friend Master Asheton ascended the pulpit, and delivered a marriage sermon, as follows:—

"Wives submit yourselves unto your husbands, as unto the Lord.

"For the husband is the wife's head, even as Christ is the head of the Church: and the same is the Saviour of the body.

"Therefore as the Church is in subjection, even so, let the wives be to their husbands in every thing.

"Husbands, love your wives, even as Christ loved the Church, and gave himself for it."

"Of the relations of life many have plainly a religious significance; and but for our blindness, no doubt, all of them would have, home and kindred, country and occupation. Human life is not less capable of a spiritual interpretation than a cathedral, in which every component part has a mystical meaning; its cross-like form suggesting the memory of Christ's death; its lofty towers being emblems of the heavenly aspirations upspringing thence; its painted windows adorned with Christian portraitures, and with scenes from holy writ, reminding the beholders of the true light, which lighteth

every man which cometh into the world; the screen typical of that darkness of Divine Providence which intervenes between the Church-militant of earth, and the Church-triumphant of heaven; and in the loft above, the rood reared on high, setting forth to spectators that it is only by passing underneath the cross, that religious consolations are arrived at.

"Ready acquiescence in low views of life is our besetting sin. It is the darkness within which prevents perception of the light that is without; for all things are full of God, and if it were not for our own ungodliness, we should see as well as know it. We resemble unlearned priests reading the sublime prayers of the Latin ritual, ignorant the while of the fervency, the penitence, the supplication, the thanksgiving, the truth, the trust, the joy, of which their words are the utterance. In like manner, the offices and occurrences of life have all a higher purpose in them, than we in our unenlightened state imagine.

"Much of the vice and misery in the world exist through want of spiritual insight into our human being. 'Where no vision is the people perish,' for in such circumstances their 'wisdom descendeth not from above, but is earthly, sensual, and devilish.'

"Never had the corruptest theology more need of reformation, than our sentiments at present on the subject of domestic life. There exists now as deplorable an evil as the Jewish abandonment of Jehovah for the service of the Canaanitish gods; for there is a failure of discerning the moral import of life, of the divinely ordained relations of life, those which are cognate with the soul, as distinguished from those which are accidental, of human device, and superinduced.

"The imperfection is not in the outward circumstances, nor in the intellect, but it is in the will. It is not an imperfection to be remedied, but it is one to be magnified by the growth of what is called civilization. Refinements are an increase of sensualness, or at least an increased danger of it. It is the most luxurious period of a nation, which developes the worst infidelity—that which believes in nothing higher than the objects of sense, nothing but what can be either seen, heard,

or felt. It is not in the wilderness amid privations, nor in poverty amid sorrows, but it is amid men, whose wants are all anticipated, amid them who can help themselves most, that God is thought of, trusted, believed in the least; and not God only, but the ideas also of disinterestedness, purity, right, and immortality. Universally is this the case; it is individual experience, and it is historical fact.

"There is no more melancholy forewarning to be learned from past ages, than that of human liability to retrogression. The mere recountment of the names of past empires and peoples is a solemn lesson—Babylon the Great, and Greece the Beautiful, and Rome, 'Eternal city,' Egypt primeval empire once, and miserable province now, and the people whom the Lord brought 'out of Egypt in a mighty hand, and with a stretched out arm, with great terribleness, both in signs and wonder'—Israel, fifteen hundred years the people of God, and now these fifteen hundred years the scorn of the Gentiles,' 'scattered among all people from the one end of the world unto the other!' The stability of empires how uncertain it is! 'The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the spirit;' and so also is the possession of empire. It may be believed of earlier empires, but it is known, that of Greece and Rome, their moral corruption was their ruin. They are instances, proofs indisputable, that while families and peoples are advancing in wealth, rule, and knowledge, they may at the same time be retrograding in honour, fidelity, self-controul, and capability of disinterested deeds. From past experience it is abundantly evident, how the conveniences of refined life, how riches, and the multitude of corporeal enjoyments may be but the deceitful decorations of a national career, terminating in a ruin worse than the barbarism out of which it commenced.

"In the history of a whole people it is more largely discernible; but there is not a voluptuary anywhere, nay, there is scarcely an individual, whose experience would not manifest, how liable the human heart that

loves pleasure is to be without God in the world ‘ Verily,’ said Jesus unto his disciples, ‘ Verily I sa unto you, that a rich man shall hardly enter into th kingdom of heaven.’ It was not his wealth was th rich man’s hindrance, but it was the rich man’s sta of mind; and that mental state we may be infect with, nay, through the influence of society we are, ar that perhaps perilously.

“ There is ever a tendency in man, which only God grace can strengthen him against, to allow his soul succumb to worldly, sensual, material influences. W may not actually, perhaps, break the commandment and yet we may keep them only in a feeble spirit: ar faith we may never perhaps formally renounce; and y it may be weakened into almost non-existence with us by the worldly spirit, with which we may insensibl be contaminated by the manners and conversation persons around us.

“ The history of all philosophy, ever since man fir began to investigate into the wonders of his own natur the biography of every man who has been excellent intellectual and moral worth; the history of religion all its various dispensations, and especially of th Gospel, among the nations, and during the many ag wherein it has been professed; these are all evidenc of the tendency there is in things seen and tempor to quench all interest, then all care, and finally, all b lief concerning the things which are not seen, but whi are eternal.

“ This unbelieving, worldly spirit, doth now man fest itself, among other things, in the unworthy feelin which are prevalent on the subject of marriage; in th vanity of the endeavours which men make after happ ness; and in the growing tendency which there is seek spiritual improvement, too exclusively in the pe usal of books, and in sermon-hearing, which are thin external to the soul, instead of in the soul’s own u folding, by means of the joyous, earnest, devout fulfi ment of those relations, which God has himself ordain that human beings shall occupy in regard to himself dependant and worshipper; and towards one anothe

of husband and wife, parent and child, of friendship, neighbourhood, and fellow-citizenship.

"My brother and sister! I pray you to accept the few remarks which I am about to make; for an argument I do not purpose, nor much formality either, in the order of what truths I shall endeavour to utter.

"Marriage," Dr. Wickliffe saith, "is a Sacrament, and a figure of the ghostly wedlock between Christ and the Holy Church."

"There is no other human connexion which hath so high or so great a significance, as that between man and woman. For a king, even his coronation is a much less matter than his marriage, as having less spiritual import. It is not written, that in the beginning God created man, rich and poor, philosopher and peasant, but male and female created he them. There is no monarch's signet, that is typical of as much duty as the wedding ring is.

"Marriage among Christians is not only for earthly convenience, but also for heavenly good: and if the spiritual purpose be not answered thereby, there are none so frivolous as not to feel the failure acutely, whether they know the cause of their suffering or not.

"Of primitive Christian marriage, Tertullian speaketh in these words—'What a union of two believers, to have one hope, one desire, one course of life, one service of God, in common, the one with the other! Both like brother and sister, undivided in heart and flesh, or rather really two in one flesh, fall down together on their knees and pray. Christ's peace is on such as these. Where two are there is he; and where he is, evil cannot come.'

"An irreligious is a sensual union; and sensuality is volatile. The many irksome marriages which there are, are miserable, most of them, for the want of an indwelling, spiritual sentiment. The woman is a traitress to herself who is careless about her husband's piety; for the wife can seldom be loved long and warmly, unless she can invest herself with a spiritual interest, unless she can engage her husband to think of her, as 'a living soul,'—a spirit who shall outlast his earthly fortunes, and the

earth itself, and of which he is, under God, the earthly protector; a soul, the heavenly value of which is contingent, to some extent, on his earthly usage thereof.

" But for Christianity, women would have been still mere objects of lust. Pliny saith, that among the Greeks the betrothal-ring was sometimes of iron,—a proper type of heathen matrimony; but with us Christians it is of gold, like the city of God, towards the gate of which, it is the purpose of Christian marriage to make man and woman helpmates together, while solemnly journeying on earth.

" It is because of their irreligiousness that so many homes are joyless: it is for want of that infinite depth of sentiment, of which Christianity is in the human soul the fountain, that marriages are so many of them so vapid: it is because conversation is never in heaven, that in so many houses it is so monotonous, so without soul or interest; and it is for want of the preservative power of religion, that husband and wife so often find the warmth and delicacy of their early affection fail.

" The common notion is false, that where man and woman are both worldly alike, that there the absence of spirituality is no hindrance to their happiness; as may be inferred from this common circumstance, that the veriest debauchee requires purity in his wife. Alas! for that home in which the highest theme of the husband's discourse, is the last acute bargain, which he made in business, or the levity, coarse perhaps, as well as trifling, which he last heard at the tavern. Alas! for that home in which the wife, on opening her heart, discloses no traces of any nobler feelings than such as the larder or the laundry might suggest. Alas! for her who establishes no higher claims on her husband's regards, than mere fidelity to his person, and frugality and order in his house.

" Marriage is an institution of God, and can possibly be engaged only in the spirit of God.

" Religious sensibility is in the human heart what the divine Almightiness is in the foliage of trees, the fragrance of flowers, the loftiness of mountains, and the lustre of the stars: even when unperceived, it is the fullness, it is the soul of bliss, especially of the purer

pleasures, family love, friendship, and anticipation of the future.

"Out of the heart are the issues of life, mortal and immortal, both alike. Connubial affection flows freely and surely only through those channels of love, which prayer keeps open from obstruction. In every household the warmth of pure joyance is, very much, proportionate to the flame of devotion; and in most hearts, the purity of their attachment, is measurable by the extent of their faith.

"To be happy together long, a man and wife must be in Christ. Of deep love reverence is one essential, and one which inevitably decays after marriage, unless the felt sacredness of the soul counteract the effect of familiarity with the person.

"The completeness of mutual confidence is another element in love. Now no human beings do or can maintain entire faith in one another, but those who also feel full belief in God. There are instances of exception, but they are only few; for, as a rule, it is only a religious is a confiding person.

"Of affection between man and wife there are other component feelings, of which, in like manner, religion is the source: in brief, it is the soul of married life, it is the strength of married faith, it is the preservative of married joy.

"The life of God in the soul is not only a right, but a vigorous state of mind; it is not only devotion, but is added strength to every other feeling, the affection especially of husband and wife.

"Husband and wife praying together before God, are not only united in temporary thought, but more closely still; for while kneeling, side by side, they two have the arms of the Almighty round them, the protecting, love-inspiring, presence of the one God of their faith.

"Marriage has not only capacities of happiness, but of moral and religious improvement. There is no other feeling of the human heart is rightly such a support of personal religion, as conjugal affection is. A man and woman dwelling together without the love of God, is a melancholy sight, for it is such a loss of spiritual oppor-

tunity. Nay, holy men have believed that the nuptial is a sinful state, unless enjoyed in the fear of God; and certainly, without that, it tends to sensualize the mind; it is in that case a heathen alliance, the appropriate patrons of which are Venus and the idol-gods; and on such a connexion the blessing of the church does not abide, but returns again like the apostolic benediction of peace, when supplicated on an unworthy house; the happiness thereof is evanescent, its duration is weariness, it is the profanest of all profane states, and its end—its end! Oh, think how ominously awful is that state of mind, or else how terrible must have been its experience, which is conscious to itself of a secret complacency in the severance of conjugal bonds! Remember the spiritual meaning of marriage, and then the possibility of joy in its dissolution is infernal; it is like a soul's rejoicing over its own ruin, over its own lost sense of purity, its extinct capacity of prayer, and its vanished opportunities of right!

"Great are the spiritual uses of marriage. The serious seeker after righteousness experiences often a repugnance to speak of his moral feelings, of his sense of sin, of the law in his members warring with that in his heart, a conflict, to the terror and violence of which, perhaps, every faculty of his soul may be thrilling most intensely; also, many a one longs, but is unable to speak, concerning his heavenly desires, and so they are sometimes blighted within him for want of sympathy. Occasionally, too, a person is visited with religious doubts, which he shrinks from revealing; and so, through an unwise suppression, they fester into corrosive poisons within him, weakening the certainties of his faith, making self-examination distasteful first, and then disgusting: and thus, oftentimes, a soul is crippled, weakened, and embittered, by unimportant scruples in doctrine, the operation of which ought to have been the opening, and thereby the strengthening of the mind.

"Sympathy is an essential of the human heart. There is many a soul of noble capacities lying in sluggish darkness; and that for want of some word out of itself, some human tone, some little encouragement, and that, perhaps, so slight, that even a child might utter it.

Others there are, who are awake to righteousness, to all the lofty attainments that are possible therein on this earth, who revolve in their minds many plans of good, and who yet make no progress, for want of a quickening impulse external from themselves. Often and often, for lack of a friend's understanding word, does a good man's modest diffidence grow into religious sloth. This want of sympathy, this dependence on external help, is God's appointment; it is our nature; it is incidental to us as social creatures; it is an ordained occasion for the infusion of faith and energy into the soul, and which, at the same time, carry along with them an increase of love, a contributory effect of the conversational channel through which they flow.

"The formation of Eve out of the substance of Adam, bone of his bone, and flesh of his flesh, is typical of the state of their descendants. Manhood and womanly nature are supplements, the one to the other; they are one another's perfection. Wedlock is the completion of two beings, it is a fitting of them to attain, by conjoint effort, an excellence impossible to either of them alone.

"Between husband and wife there ought to be no more religious reserve than between man and God; for they ought to confess themselves to one another as freely as to their Creator.

"The Catholic confessional is an institution according to nature, only the scene of it ought not to be the church, but the chamber; and the agents therein not priests and laics, but friend with friend. Unacknowledged sin lies heavily and long, not only on the conscience, but on the whole soul, obscuring its moral perception, paralyzing the will, when it would apply to the right; and sometimes it seems almost to assume a personality of its own, and to dare and defy the despairing soul to attempt self-inspection, prayer, or Christian endeavour of any kind. Oppressed with the sense of guilt, it is not only painful for a man, but even the remains of his better nature will oftentimes shrink from religious meditation, as though from sacrilege. And not unfrequently, when a sinner would first betake himself to prayer, there instinctively occurs to him the discouraging thought, "What hast thou to do, that thou

shouldest take God's covenant in thy mouth?" And often, when a person has wrought out his repentance and his restoration to grace in unnoticed secrecy; and even when he feels in his heart the assurance of the divine pardon, he is yet conscious of a further want; since, restored to God, he wants restoring to himself, to his own self-respect—for there is no moral strength in the man who is all distrust; with the storm of temptation around him, and the sea of life raging underneath him, he is like St. Peter, who, even when walking by miraculous power, began to sink in the waves for want of a friendly voice.

"To dispel this distressing, discouraging sense of distrust, there is nothing so efficacious as the encouragement of a friend, as the utterance of affectionate belief in our moral recovery. The expression of hope for a sinner is like a communication of spiritual strength from the speaker. God has made us mutual agents of good. Next to divine help, as afforded through Scripture, prayer, and the Holy Spirit, confidential discourse is the best aid to righteousness. There is no such strengthening word as that uttered in secret by affection. Of earthly helps, there is none other is such a preservation from sin as mutual trust. Through the wants of our souls, as well as through the word of Scripture, does God exhort us 'to confess our faults one to another, and pray for one another.' There is, or should be, no spiritual intimacy like that between husband and wife, whose hearts ought not only to be sources of love for one another, but also of religious encouragement and strength, and also, after guilt, fountains for one another of moral healing.

"Religion is a household quite as much as a church feeling. Good order among servants is better secured among servants by the fear of God, than by the threats of a master; and with this additional difference, that in the one case they are made abject, but in the other cheerful, earnest, and holy, like the attendants on the person of the Lord Christ were. For cheerfulness there is no device like diffusing a spirit of faith, inasmuch as where religion is, men and women there, children, flowers, animals, the four seasons, the Sabbath, and all

things that are God's, are loved; every day of the week then becomes a saint's-day in feeling, and life like a long festival. Work done as in God's sight is done in joy; and joy, entertained as in his presence, is purity itself, and a preparation for still greater joy in heaven.

"Faults are incidental to our imperfect natures everywhere; but in a religious house, even inadvertencies are not without their compensating pleasure, since the master reflects with himself, while pardoning his servants, 'Even thus does God, through Christ, forgive me;' and rightly does he reason thus, since the grace to forgive is one token that the recipient thereof is himself forgiven: so that what are unmitigated troubles to the worldly, to the spiritually-minded occasion thoughts of the Redeemer, of God, and of heaven.

"Yes, religion in a household doth make it rejoice evermore. Whenever the mind is pleasantly enlivened by one matter, whatever it be, all other objects, then, become agreeable stimulants. The man who is animated by a public rejoicing, feels not only the street pleasanter, but his own house also; and the tradesman who achieves a piece of fortunate business, finds that the same mental excitement, which was increased activity in the counting-house, is at home, warmth towards his wife, good humour with the servant, and tenderness with his children. In the same manner, but more congenially, does 'joy in the Holy Ghost' combine with family love, and sustain, refine, and strengthen it.

"The religious is the happy, and the only purely happy state of mind. Happiness is in the soul; it is not external to the body like our clothes are. The fountain of delight is in the heart and not in the purse. Happiness does not consist much in the wealth, honour, and magnificence of our outward circumstances; it is not communicable to the mind, after the manner of warmth to the body. Had happiness been comprised in the possession of palaces, power, and multitudinous means of bodily enjoyment, King Solomon would have been the happiest, as well as the wisest of men, instead of his bitter experience being, 'Vanity of vanities! all is vanity!' 'Oh, but,' some persons think to them-

selves, 'it was his state of mind must have been wrong;' and so it was. The only essential of happiness among this world's goods, is a share in food and raiment. Possessed of these, he that is still wretched, would have been wretched also, on Solomon's throne. What pure happiness is felt in the palace, would still be possessed, were the palace to contract into a cottage.

"Readily does the understanding assent to the doctrine, but, oh! how hard it is to persuade the will, that happiness is chiefly mental. Fame, station, power, may minister to pride; and to sensual satisfaction, wealth is indispensable; but none of these things are necessary to happiness, which may co-exist with, but does not consist in them. Now, if neither pride nor sensual tendencies are to be administered to by opulence, what is there, then, in the employment of taking care of riches? What is there in a baron's business? In the daily circumstances befalling a wealthy man, what peculiarity is there constituting happiness? There is nothing. Clothed in Flemish woollens, an unhappy man might as well envy purple, silk, and fine linen, on account of their warmth, as reasonably as for any imaginary delight in wearing them. It is the right is the happy state of mind; and that is a gift neither of Mammon, nor of Plutus, but of God only.

"Oh, the sorrowful hearts there are, under rich robes! Melancholy, woe unutterable, weariness of life, fearful looking for of death, heaviness of soul, loathing of existence—these all are as ordinary in the castle as the cottage, and commoner probably. For what is embroidery of silk and gold? What is a portcullis, or a high, strongly-hinged gate, or massive masonry—what are these, as defence against spiritual visitations—the horrors which conscience can evoke out of the soul's own innermost recesses, against the bitterness of spirit, against the misgivings, anxieties, fears, agonies of mind, which often oppress them so horribly, so unspeakably, that are without God in their souls? Faith is the only exorcism of the thousand inquietudes, the paralyzing despondency, the wasting discontents, which so frequently haunt the soul, in the darkness of this its earthly scene of trial. Even as God is the strength of

the world, and the pervading presence of its glorious scenery, and of its plenteousness, in field and meadows, valley, plain, and vineyard, and in stream and ocean—so is the idea of God the strength of the soul; it is vast, quickening, congenial, satisfying; and under its influence, legions of haunting imaginations, and besetting hosts of afflictive feelings are put to flight, superseded in their place by warmth, and gladness, and freedom.

"Worldliness discontents men with small delights, making them only prize those which are costly, modish, and difficult of attainment; the very enjoyment of which, if not sin in itself, is often sinful in tendency, being, for the most part a proud indulgence. Of some pleasures, the possession may be harmless, while the habitual pursuit may be most pernicious, for to be too anxious about pleasure sensualizes the mind. Of social honours, there are some, the enjoyment of which may be most innocent, but to covet which is most certainly most perilous, since it is ruin to the soul to pursue fleshly pleasure, by means of spiritual helps, by means of that earnestness of mind, that anxiety of soul, the only rightful objects of which are God and goodness. 'Take no thought, saying, what shall we eat, or what shall we drink, or wherewithal shall we be clothed.' If primitive disciples might not distress themselves for even the necessaries of life, then for us to be disquieted concerning its pleasures must be most dangerous.

"Inordinate desire of unattainable or costly gratifications deprives the heart of its simple relish, and puffs the mind up with disdain for the less delights of life, as being mean both by their smallness and their commonness.

"Of this evil, religion is the preventive; and it is also the correction, for it simplifies the taste, which luxury has debauched; it enlarges the heart, which the eager pursuit of some selfish end has narrowed; the affections it freshens and makes spontaneous, when they have grown rigid through pride or disuse; and, instead of contempt, it inspires reverence for the smaller joys of life—their multitudinousness being revered as an excellence, and a special condescension in the Creator; and their facility of attainment being regarded as ex-

empting them from liability to absorb, and thereby degrade the mind, through the eagerness of pursuit.

" Strange it is, that little pleasures should be esteemed as below man's regard, while the fall of a sparrow to the ground, the brief existence of a May-fly, the blossoming of a flower, are not beneath God's providence. Strange, that men should let their hearts harden with pride against enjoyments, on account of their commonness, when there is not a forest which they behold, but on every single tree, every single leaf, thrust itself forth as a bud in the spring, and in the summer, unfolded itself to the sun and the wind, only through power of God's affording.

" Those selfish gratifications, which are costly, are most of them worthless. Also, pleasures, like virtue, ought to be unconscious. If a person think much of his virtue, he loses it by becoming vain ; and if his joys be too much thought about, their delightfulness is evaporated by the warmth of anxiety ; and it is thus that delicious anticipations prove often such disappointing realities.

" The prohibition against being ' lovers of pleasure,' is itself a provision for pleasure, a security, to keep the fine sense of enjoyment from blunting.

" Of all lawful, all the purer, sweeter, and more permanent delights, Almighty God is the source ; and such happiness as God affords can be fully enjoyed, only in such state of mind as God approves. Piety is preparation for heaven ; piety, too, is on earth, a capacity of pleasure. As Holy writ saith, ' Godliness is profitable unto all things, which hath the promise of the life present, and of that which is to come.'

" There are some persons who have their imaginations so excited by the possibility of some distant good, as to lose all taste for the little delights which husband and wife, master and servant, parent and child, may devise and reciprocate hourly almost. Which is the luckier man, he that can be happy in the smile of his wife, or he that must wait, wait, wait for the smile of fortune, and wait in vain, perhaps ?

" In this world, there is nothing of such value as affection ; and the most trifling expression of it, even

though it be but a single word of endearment, is in the best ears a pleasanter sound than that of gold pieces.

" 'The price of a virtuous woman is far above rubies,' Solomon says. Were there allotted to any one a female figure of solid gold, as a companion for life; who is there but would beg that it might be of silver only, that it might speak; and then of an inferior metal still, if it might only feel; and, then, that it might be, like himself, of earth, might it only accompany him about? And yet, oh, human inconsistency! husbands be many of them heedless of home-joys, as not being an increase of wealth.

" Man is created to be a living soul, and not to be an alchymist; and the real want of his heart is sympathy, affection, love, and not the philosopher's stone. It would not be more unreasonable to transplant a favourite flower out of black earth into gold dust, than it is for a person to let money-getting harden his heart into contempt, or into impatience of the little attentions, the merriments and the caresses of domestic life.

" Willingness is capacity for pleasure; and the gentle, softening nature of religion has an immediate tendency to produce it in the mind; and possessed of willingness our hearts would thrill, not only to rare and great events, like revolutions in society, or large gains in trade, but also to every breath of life, even from a child's lips, or in a neighbour's 'good morrow.'

" Man will not endure to be happy according to nature; and, hence, not only the porter at the gate, but the sparrow on the palace-top, and the martin under the eaves, have all of them more pleasure than the prince has withinside.

" Happiness is where the kingdom of heaven is, it is within us; and, again, like the kingdom of heaven, it is to 'be found by seeking,' and that to any extent; it is to be gained very much through contentment, peace, and willingness. For the enjoyment of life, a man's mind ought to be open, pure from dissatisfaction, clear and fresh like a dew-drop, which, small globule as it is, does yet receive into and reflect from itself, all the flowers around, and the trees with all their leaves, together with the blue firmament, the sun, and the clouds.

"Happiness is like manna; it is to be gathered in grains, and enjoyed every day; it will not keep; it cannot be accumulated; nor have we to go out of ourselves, or into remote places to gather it, since it is rained down from heaven, at our very doors, or rather withinside them.

"A series of little services are commonly more pleasure in the aggregate than a solitary act of considerable beneficence. A fortune of small gains, slowly but surely accumulating, undoubtedly affords incomparably a greater delight than sudden riches; and a wife's tender expressions, heard two or three times a-day, amount at the end of the year to vastly more and sweeter happiness than election to some high office by the united suffrages of the whole parish.

"Of earthly relations, those of husband and wife, parent and child, friend and neighbour, master and servant, constitute much the larger portion of man's happiness; and are more important any of them than all others together. It is in the observance, the refinement, the strengthening of these commonest, these greatest, these primal relations, that happiness is increased, and not in the inordinate accumulation of money, the acquisition of empty fame, or in luxurious indulgences.

"Happiness is to be attained in the accustomed chair by the fireside, more than in the honorary occupation of civic office; in a wife's love infinitely more than in the favour of all human beings else; in children's innocent and joyous prattle more than in the hearing of flattery; in the reciprocation of little and frequent kindnesses between friend and friend, more than in some occasional and dearly-bought indulgence; in the virtue of contentment, more than in the anxious achievements of wealth, distinction, and grandeur; in change of heart, more than in change of circumstance; in full, firm trust in Providence, more than in hoping for fortune's favour; in a growing taste for the beauties of nature, more than in the fee-simple inheritance of whole acres of land; in the observance of neatness and regularity, household virtues, rather than in the means of ostentatious, and, therefore, rare display; in a handmaiden's

cheerfulness, more than in the improved tone of politics; and in the friendship of our next door neighbour, more than in the condescending notice of my lord duke.

"Happiness, then, must be sought for in simplicity, and not in costliness; in the perpetually recurring, more than in the rare; in abiding peace, rather than in temporary raptures; and next after the well of living water which springeth up into everlasting life, in no sources else so sedulously as in those fountains which are fed by the never-failing love of relatives and friends.

"You twain are become one flesh: henceforth, you have one fortune in the world—a community in good and evil: and in the world to come, whether or not you shall have joint inheritance of the same, is greatly contingent on the conjoint character of your religious endeavours; which ought, indeed, to be now in resolution of two-fold strength—in heavenly longing also of redoubled earnestness, and in virtuous achievement of twice as great success as hitherto, inasmuch as your religious helps and responsibilities are by your union together in Christ so exceedingly magnified.

"Under the old dispensation, it was commanded believers to write the law of God upon the door-posts of their houses: but the new dispensation, which is not so much a body of precepts as it is instruction in the Spirit, will have Christian houses always and altogether, as though the church of God were at them. Strive, by your reading of Christ's covenant, and by solemn thought thereon, to fill yourselves and household with that cheerful, gentle, heaven-aspiring spirit diffused by Christ's presence through every house which he visited, whether Zaccheus the publican's, or that of Lazarus at Bethany. Suffer not worldly-mindedness to darken your eyes to the spiritual glories of a Christian home, for there is a joy therein, the loss of which is not to be compensated by the sight of costly and luxurious ornament.

"Oh, think not meanly of the lowliest home, for on this side of the wall of the city of God there is, or ought to be, no holier place. God himself is therein; human souls are therein; the records of Christ's covenant are producible therein; there is worship therein; in each

human being that dwells within it there is going on in his breast that most mysterious, world-old, most momentous struggle between good and evil, sin and virtue, with their consequents, sorrow and bliss; and, finally, in its chambers, deaths one after another must occur—mortality's solemn dismissals of its subjects, unto the King eternal, immortal, and invisible.

"Oh, judge not meanly of the spiritual capacities of domestic life! The concentrated knowledge of whole libraries, of doctors most famous, of theologians most acute, of philosophers most accomplished, and of historians the most erudite; the results of a whole life of painful study among books, and of diligent inquiry with the learned, invaluable as they are in themselves, and most essential to the well-being of society, are yet not to be compared with the insight into human nature, its spiritual laws, exposures, wants, and satisfactions, with the moral habitudes, the thoughtfulness, the self-possession, the sweet and even temper, and the familiarity in applying principles to emergent uses, with the readiness of sympathy, and the tenderness of feeling, of which home is the proper school, and in which domestic duties, discharged in the fear of God, are, if not the exclusive, yet by much the most efficient instruction.

"Books and solitude have their uses, and for the earnest aspirant after spiritual perfection they are altogether indispensable; but they are not the only, nor yet the chief means of the soul's growth in grace, which is advanced by thorough acquaintance with the woes and the wants, the wishes and the workings of one human soul, far more efficiently than by the diligent perusal of a hundred folios. Such effect as is produced by even an uninstructed woman's speaking out of the fulness of her heart, could, for spiritual profit, be less dispensed with than a professor's lecture, deduced from the wisdom of the ancients. Knowledge shall vanish away, but charitable feeling never faileth.

"The discharge of duty to one another is not only exemption from the sin of omitting it; it is also growing strength, and it is self-knowledge. There is no one duty, but the earnest—not the careless and formal, or only customary—the really earnest performance there-

of, thrills the mind with a consciousness of power, which is itself an increase of strength, but quickens into activity the disinterested feelings, and throws up from the soul's depths, as it were, into our notice, truths which, for their beauty and worth, it surprises us should ever have occurred to our minds. Out of the heart are the issues of life. Books are but like broken cisterns of knowledge, compared with that purer wisdom which is the spontaneous efflux of the soul, when pervaded by a strong devout desire to discharge righteously any one out of our manifold human duties.

" It is out of the bosom of our earthly families that we are born into God's great family of heaven.

" My brother! Remember thou, not only that the man is the head of the woman in authority, but, also, that thou art for thy wife the excellency of human nature, her all, all that shall ever be hers of that fondness, that heroism, that unsuspecting confidence, that noble manner of thinking so dear to woman; and of which virtues she has this day been believingly married to thyself as the archetype.

" My sister! Remember thou, that of thy husband thou art his whole possession in the delicacy and tenderness of womankind; his all of female worth. Remember that, in gentle endurance thou] art for him his Griselda; in trust-worthiness, his Lucretia; in humble beneficence, his Dorcas; his Penelope in faithfulness; his Laura in loveliness of character; and in self-sacrificing love his Alceste.

" By thought, prayer, and effort, strive then to maintain your undiminished height in one another's esteem; and strive you must, since even the love of God can be sustained by endeavour only.

" Finally, the observations which have been made on marriage and its moral uses, and concerning happiness and the means of its attainment, I pray you to accept. And I pray, God also bless you both. Amen."

"IT IS APPOINTED UNTO MEN ONCE TO DIE."

It is appointed—none can stay
The dawning of that solemn day,
In vain they hide, in vain they fly—
For all the living once to die.

The stars to set foreknow their hour,
And when to fade the beauteous flow'r;
To man, when least expected nigh,
The summons comes—and he must die.

In infant's moments, childhood's hour,
Youth's buoyant day, and manhood's pow'r—
All are alike,—the mandate high
Goes forth, and living man must die.

Engraven be this truth sublime
Upon my heart; through future time
Prepared, and waiting too, may I,
Stand till I hear, *Thou* now must die.

EDINBURGH, Sunday, *Dec.* 29. 1844.

AN ATTEMPT TO EXPLAIN THE WORDS REASON, SUBSTANCE, PERSON, CREEDS, ORTHODOXY, CATHOLIC CHURCH, SUBSCRIPTION, AND INDEX EXPURGATORIUS.

BY A PRESBYTER OF THE CHURCH OF ENGLAND.

(*Continued from p.* 33.)

OF SUBSTANCE AND PERSON.

THESE are words which to a common English reader may seem to carry such different meanings that he may perhaps wonder to see them joined in the explanation of each other. But before he hath read out this essay, I believe he will be convinced of the necessity of considering them together. They are originally Latin,

and have been both substituted one after another as translations of the same Greek word Ὑπόστασις, Hypostasis. Therefore we will first consider them as Latin words, and then how they came, as occasion required, to be used instead of the same Greek word. The word SUBSTANCE, according to its etymology, signifies (exactly as the Greek word Hypostasis) somewhat which stands under or supports something: and therefore the philosophers define it as a being subsisting of itself. But as I proposed to explain the several meanings of the words in my title, I beg leave here just to observe that the word Substance is sometimes taken in a metaphorical sense, and then signifies, closeness, compactness, solidity; as when we handle a well-made piece of stuff, we say, it has good substance in it. Sometimes it is taken in an analogical sense, and then it signifies a man's revenue, income, or property; as we say of a wealthy person that he is a man of substance. For as substance supports all the various modes of beings, so a man's property and estate support all the various modifications of his expenses. But let us return to its original and philosophic sense, as a being subsisting of itself. The idea of a being is the most general and abstracted idea we can form. And being by philosophers is divided into substance, and the qualities of substance which they call accidents or modes. By these modes *alone* we have ideas conveyed to our minds of any objects whatsoever. But as it is impossible they should exist without substance to support them, we are as sure of the existence of substance as of modes. But what this substance is, the most acute philosopher is at as great a loss to determine as the meanest peasant. We see but the outside and the actions of substance, but what the essence or inward constitution of it is, we know not. We find in ourselves reason, will, love, hope, and other mental powers, but are we not quite ignorant of the substance in which these powers reside? The pen I am now writing with hath many constituent parts, the barrel, the pith, the plumage, all of different qualities and consistence: but can I say whether these several parts are of the same or different substance? Or even whether the ink be of the same or a different

substance from the pen? Sir Isaac Newton hath offered it as a conjecture that all the original constituent particles of matter *may* be of the same substance, and even of the same form; and that the vast variety we see in the world may arise from the different combinations and motions of these original particles. But even supposing this were proved, which is far from being the case, we are still at as great a loss as ever. For who could yet say what is the substance of these particles. We have no principles to go upon in an inquiry after a solution of that question. We are lost in the search, and therefore are forced to give it over as inscrutable. What substance then is, in a philosophic sense, no man can find out: nor can perhaps the most exalted cherub in the highest heaven. The knowledge of this seems peculiar to the Deity, who is self-existent, uncaused, original substance, and from whom alone all other substances emanate and proceed. It was the opinion of Spinosa that there is but one substance in the universe, that it hath existed always, and will exist for ever; and that the vast variety of beings in it are only different modifications of this substance. And this τὸ ἕΝ, or one substance, he calleth *God*. This scheme of his, though supported with great subtility and wit, is really so full of absurdities, that it is now most justly exploded. But he is thought to have taken it up from the abstruse and endless disputes which have been carried on in the world for very many centuries, whether the Son of God be of the same substance with the Father; for he is supposed to argue thus with himself. If, according to the prevailing hypothesis, two distinct intelligent beings can be of one and the same substance, why may not three! If three, why may not four! If four, why may not four thousand! and so on, any number, *ad infinitum*. This shews to what wild extravagances men may be carried by admitting one wrong principle. Should we not then be extremely modest and cautious in arguing upon topics which we cannot have any idea of? What absurd disputes have been carried on amongst philosophers* and Christians of all sects and denomina-

* Some alleging that the only substance in the universe is matter, and others allowing of no substance but spirit.

tions, concerning subjects which all acknowledge, at the same time, to be inexplicable! Surely we had better never begin the dispute at all which we know before hand can never be ended. And *that* concerning substance is surely one of these.

But since we can make nothing of substance, let us try if we can succeed better in person. This word, according to its etymology, originally signifies the mask, which was worn by the Roman players when they acted their parts upon the stage. These masks were painted in the several characters which these actors were to assume; and openings made in the mouth through which the voice sounded to the audience. Hence, in a little time, the verb *personare* came to signify to imitate the actions or character of another man, and in this sense it is used in our own language even to this day. The noun came to signify the station of life any man appeared in; and agreeably to this, we say that an upright judge, like God, is no respecter of persons; then the human body and its external qualities, which were continually represented in all their varieties on the stage; and then they made use of these expressions, a comely person, a tall person, a handsome person, &c. And then it came to be united to the qualities of the mind, and a generous person, a worthy person, and the like, became very common phrases. And sometimes it is used to signify an individual of the human kind, as endowed with some of these mental and corporeal qualities; but it was never applied to any other species of being till the latter end of the fourth century, when it was brought into the Christian divinity to denote something that remains still unintelligible, relating to the Deity, upon the following occasion. But here I beg to be indulged in giving a short historical account of what I think is necessary to introduce this *occasion* properly. Some centuries before the birth of our Saviour, Alexander, king of Macedon and his successors, with their Grecian armies, had conquered Asia, Egypt, &c. and carried their learning and language into all these eastern countries. The Grecian philosophy and polite arts being thus introduced, came to flourish as much in some of these conquered nations

as ever they had done at Athens itself. The Ptolomies founded noble schools and a magnificent library at Alexandria; and many Asiatic princes did the like in their respective dominions. The Romans, a little before our Saviour's birth, had made themselves masters of these countries, which they found thus grecianized both in their language and manners. These Romans, surprised and delighted with the elegance of the Greeks, soon polished themselves by it, and became poets, orators, and philosophers, entirely upon the Grecian plan. Thus these arts were translated to Rome, and from thence diffused over the western, as they had been over the eastern, parts of the world. Things were in this situation when the apostles were sent out to preach the Gospel. They found the world indeed immersed in idolatry and vice: but most people were used to reflect, to argue, and dispute. There were philosophers every where. Thus was mankind prepared for listening to the doctrine of these new preachers, and for examining the proofs that were brought to confirm it. The consequence was glorious for Christianity. The more it was examined, the more it prevailed; and the most learned men of the world, in a few years, made public profession of it, and thought it their highest honour to declare themselves its most zealous champions, even to the death. What contributed very much to this glorious event was an institution of philosophers, begun at Alexandria by Potamon, who had been a Platonic, just about the time of our Saviour's birth. This sect was founded upon the most generous plan, of examining every opinion, by whomsoever it was proposed, and embracing the truth wherever they should find it. They culled out from every philosopher what was excellent in him, and without confining themselves to any master, or any set of hypotheses, they only proposed to examine all, and *choose* the best. Hence, they took the name of *Eclectics*, or the choosers. This was an excellent preparation for the Christian religion, so that when the Gospel was preached at Alexandria, several of these eclectic philosophers embraced it, and having become doctors amongst the Christians, founded the famous Christian catachetical school of that city. The first

who presided in it was Athenagoras. He was succeeded by Pantaenus, and he by Clement of Alexandria, who expressly declares himself an eclectic. And he was succeeded in this employment by the great Origen. This eclectic method spread itself from Egypt into all the provinces of Asia and Africa. The Christians were indeed confined in it somewhat more than the Pagans, but in time they likewise came to take great liberties, by transplanting into their religion several of the ancient philosophers' tenets. In morality they chiefly followed the Stoics, whose precepts they found very agreeable to the Gospel. But, from the too good opinion they had of them, they followed them likewise in what was bad, in an austerity and severity much greater than Jesus Christ and his apostles have required. This gave rise to the humour of placing much religion in retiring into deserts and monasteries, and abstaining from some sorts of food, either perpetually or at particular seasons. The eclectics did not find that any of the philosophers had written better upon the divinity and genii, the soul and these things that do not fall under the senses, than Plato and his followers, and therefore they adopted very many of their notions in these matters. It was their opinion that the genii, as so many angels or messengers, were employed by God in conducting the affairs of men; and this introduced amongst Christians the worship of angels and departed saints. In logic, the eclectics preferred Aristotle before all others, and so came to employ the distinctions and subtilities of this philosopher in explaining the doctrines of our holy religion; and hence was introduced all that dark unintelligible metaphysical jargon into the Christian theology which hath obscured its brightness, and made the clearest truths become matters of the darkest litigation. Now it was that the abstruse philosophic terms of substance, essence, and the like, were brought into Christian divinity; and as these could never be explained, contentions about them were never to cease. So soon did our watchful enemy sow tares with the good seed; and they have afforded him a most plentiful crop of mischief every day since. St Paul certainly foresaw this, when he advised the Colossians,

to beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. This humour of philosophizing soon shewed itself in a vast variety of sects or heresies, which sprung up in the primitive church, all occasioned by departing from the revelation of the mind of God, as contained in the Holy Scriptures, and forming, every one of them, schemes of belief according to their several notions in philosophy; and hence St Cyprian, in his 67th epistle, says of the heretic Novatian, who had been a Stoic philosopher, that he retained more obstinacy and conceit from his worldly than he had gained gentleness and peaceableness from his Christian philosophy. The Greek philosophers, in their metaphysical treatises, frequently made use of the words Hypostasis, substance, and Ousia, essence: but as they could not form different ideas of them, they used them promiscuously for each other, which was still the occasion of much wrangling amongst them. But the first time these words were publicly offered amongst the Christians, to explain their doctrine, was in the year 270, at the second Council of Antioch, in which Paulus Samosatenus, bishop of that see, was deposed, for saying that Jesus Christ was the creature of God the Father. Some of that council then proposed, and amongst the rest Paul himself, that Jesus Christ should, by their decree, be acknowledged as ὁμοούσιον of the same substance or essence with the Father. This occasioned much altercation among the bishops, but it was at last carried in the negative, and this word was rejected as *productive of endless disputes*. The account which Dr Cave gives us of this affair, from Athanasius, Basil and others, is very curious, and I have therefore inserted it at the bottom of this page.* Disputes concerning these words

* Ex Athanasio (De Synod 708) multi colligunt Samosatenum το ὁμοούσιον in Christo agnovisse. Verum non aliud eo loco dicit Athanasius quam Paulum ex detorto Catholicorum vocabulo Sophisticum argumentum contra Christi Divinitatem excogitasse; nempe nisi confiteremur Christum, ex homine Deum factum esse, sequeretur ipsum Patri esse ὁμοούσιον, ac proinde tres esse substantias, unam quidem primariam, duas ex illa derivatas: σωματικῶς enim et crasso sensu vocabulum acceptit, quasi in Essentia Divina, perinde ac in rebus corporeis usu venit, ut ab una

were, we may easily imagine, carried on in private from this time. But in about fifty years they became very public. After the death of Achillas, bishop of Alexandria, two of the presbyters of that city, Arius and Alexander, were set up in nomination by the clergy and people to succeed him. *Philostorgius*, the Arian historian, positively says that Arius had most votes, but that he generously and modestly declined it in favour of his competitor. Be that as it will, Alexander became bishop. As it was the custom for every body there, we may easily suppose that he and Arius had attended the philosophic and catechetic schools established in that city. Here they were early instructed in philosophy, as well as Christianity, and had got the common failing, viz. an itch for haranguing and disputing on the most abstruse subjects. It happened one day that Alexander discoursing, in the presence of his presbyters and the rest of the clergy, on the Trinity, asserted that in the Trinity there was an Unity; Arius, supposing the bishop to mean it in the Sabellian* sense, contradicted him, and disputed against his assertion in this manner, that if the Father begat the Son, then the Son had a beginning of subsistence, and consequently that there was a time when he was not a Son, and therefore produced or made by the Father out of nothing. This controversy, thus unhappily begun, engaged many persons on each side, and caused great disputes, especially at Alexandria, where the bishop and Arius were looked upon as the heads of the contending parties; which occasioned Constantine the Great, who was the first Christian emperor, to write a letter to them in which he blames them both, Alexander for propounding nice and subtile questions to his presbyters, and

substantia, altera, eaque diversa, derivetur. Quo circa ne hac voce hæretici ulterius abuterenter, silentio supprimendam censuerunt Patres Antiocheni; non quod Catholicum vocis sensum damnarent, *sed ut omnem sophistice cavellandi occasionem haereticis praeriperent*, ut ex Athanasio, Basilio, aliisque abunde liquet.—HISTORIA LITERARIA. Sacc. Novat. Paulus Sam.

* Sabellius was an Egyptian philosopher, and maintained that there was but one Τρίστασις or substance in the Deity, and that the distinction of Father, Son, and Holy Ghost proceeded from his different ways of manifesting himself.

Arius for returning answers concerning things *never to be thought of*, or if once thought of, to be *immediately stifled in the profoundest silence*. But this had no effect upon Alexander, who soon after convened a council of Egyptian bishops, and in it excommunicated Arius and several others, bishops and presbyters, who declared themselves of his opinion. Arius then retired into Palestine, and complained everywhere of the bishop's severity. His cause was heard and espoused by the bishops of Asia, particularly by Eusebius and Nicomedia, Eusebius of Cæsarea, and Paulinus of Tyre, who wrote to Alexander, intreating him to remit of his displeasure and restore Arius. This Alexander refused. Whereupon the next year (323) the Asian bishops, who protected Arius, held a council in Bithynia, wherein they declared Arius orthodox, and worthy of the communion of the church. Thus councils were held against councils, and bishops engaged against bishops, in the fiercest animosities, concerning opinions which wise men thought they had better have left undecided. The very next year (324) Constantine sent Hosius, bishop of Corduba, to hold another council at Alexandria about this affair. Hosius, being a moderate man, did what he could to reconcile these contending parties, but finding all his endeavours ineffectual, he would decide nothing. These contentions amongst the Christians raised such contempt of them in the heathens of Alexandria that they exposed and ridiculed them in their public theatrical plays and entertainments. The good emperor, grieved at all this, resolved to put an end for ever to these disorders, and therefore the next year (325) summoned a council of bishops from all parts to determine this controversy between Alexander and Arius. This council met at Nice, where these bold champions came, each to defend his cause. This occasioned many tedious debates. Constantine then desired Eusebius, bishop of Cesarea, who was the most learned man of that time, to draw up a creed or confession to which they might all agree. He did so, and the emperor was much pleased with his draught. But Alexander and his party were quite dissatisfied with it, for it wanted the word ὁμοούσιος, of the same substance with the Fa-

ther. The emperor thought the inserting this might put an end to all altercation, and therefore recommended it to the council to put it in, and it was done accordingly. But did this produce the peace which the good emperor intended? Soon, too soon he found that it had the most contrary effect: for the matter of the dispute, which could never be determined, still remaining, both parties carried on the contention with so much violence and heat as soon raised a most destructive flame, which has continued burning in the Christian Church ever since, and will continue while the passions, the ignorance, and the pride of men afford it fuel; for I think I may venture to say that the inserting that unintelligible word into the Nicene Creed, has, by a fatal concatenation, been the occasion of all the disputes which have arisen amongst Christians from that day to this, as I believe will appear by going on a little farther with the history of it.

(*Of Substance and Person, to be concluded in our next.*)

ON THE AUTHORSHIP OF LUKE'S GOSPEL AND THE ACTS OF THE APOSTLES.

To the Editor of the Christian Pioneer.

SIR,—Allow me to occupy a portion of space in your useful periodical with some observations, the object of which is to excite attention to a biblical question which appears to me worthy of consideration. I shall study brevity as far as the nature of the subject will admit of it.

The early and general tradition of the church is, I believe, the principal ground upon which the authenticity of the several books of the New Testament, and the claims of their reputed authors, continue to be recognized. But, without meaning to enter upon an inquiry touching the canonical pretensions of any of those writings, I conceive that internal evidence would justify us in assigning two of the historical books to a *name*, if not to a *person*, distinct from that to which common opinion has hitherto attributed them. Those

to which I allude are the gospel styled St Luke's, and the Acts of the Apostles, both, unquestionably, the productions of one person. From the tenor of certain portions of the latter, I propose to shew that that person was Silas, the distinguished fellow-labourer of the apostle Paul. If this point can be established, it will remain for inquiry whether Silas was identical with Luke.

The first mention of Silas occurs Acts, xv. 22, upon the occasion of the selection of him and Judas to convey the apostolic epistle to the Gentile Christians of Antioch, Syria, and Cilicia. At the close of the same chapter, where the rupture between Paul and Barnabas is related, we find this eminent man again the object of selection, being chosen by Paul for his future associate, in the place of Barnabas, when they forthwith proceed through Cilicia.

Chapter xvi. commences with their arrival, in the prosecution of their work as evangelists, at Derbe and Lystra, in one of which they found Timothy, whom Paul persuaded to accompany them. The three, then —for the writer makes Paul do every thing hitherto —being on all hands admitted that, as yet, no *fourth* person had joined the company—these three, we read, proceeding through Phrygia and Galatia, and passing by Mysia, came down to Troas, at which place a vision, as described ver. 9, appeared to Paul. And now occurs the first passage to which I would direct attention, as bearing strongly upon the present inquiry. The narrative goes on to say, v. 10,—"And after he had seen the vision, immediately *we* endeavoured to go into Macedonia, assuredly gathering that the Lord had called *us* for to preach the Gospel unto them." On this passage I would observe—

1*st*, The historian begins here to employ the first person plural, but in such a manner as if he were one of the party previously specified, and not one who had but just joined them; "after he had seen the vision, immediately *we* (*i. e.* the persons already named) endeavoured to go into Macedonia."

2*d*, He speaks as one commissioned to publish the

Gospel,—" Assuredly gathering that the Lord had called *us* for to preach the Gospel unto them." This would, at all events, scarcely be a suitable style for a new and subordinate companion to use, if any such had been received only at Troas.*

3*d*, There has been no intimation of any individual having united with the party since Timothy had joined Paul and Silas at Derbe.

I infer, therefore, from the passage before us, coupled with another to be noticed hereafter, by which Timothy is excluded from the authorship, that Silas was the author of the history we are investigating.

This will become more apparent in subsequent parts of the narrative.

But as a conclusion, conflicting with that now advocated, has been generally derived from the style of the passage just considered, it is requisite here to account, in a satisfactory manner, for the adoption of the style in question. Such an explanation is, I conceive, obtained by reference to the course which appears to be pursued in the present and in subsequent portions of the narrative. The plan, it strikes me, is this; when detailing a journey of any considerable length by land or sea, in which all the party must have been alike engaged, the historian writes in the first person plural. So he does in the chapter before us, v. 10–17, having previously explicitly announced the persons composing

* It has been generally inferred from Acts, xvi. 10, that Luke, the supposed writer, joined Paul at Troas. But no author that I am aware of, has attempted to account for his having been found in that place, or to connect him with the locality by birth or residence. Arguing, very naturally, that, if the historian had been of the company prior to their arrival at Troas, that circumstance would have been distinctly intimated, whereas no fourth person had been even hinted at, commentators have hastily concluded from the form of speech now employed, that the writer's first connection with Paul occurred at that town. Paley strenuously advocates this view; and the accurate Lardner, in commencing his notice of Luke, observes, "The first time we find any mention of St Luke in the New Testament, is in his own history, Acts, xiv. 10, 11." It would, perhaps, have been more correct to say, here, for the first time, we find the historian of the Acts connecting himself personally with the transactions he describes.

the company whose travels he details. After v. 17 he alters his manner, to relate transactions in which only two of them were directly concerned, a change required to preserve the narrative from confusion. The disuse of the first person plural continues to the end of this, and throughout the three succeeding chapters, which are occupied rather with the operations and object of the expedition than with the journey itself, unless we except the short account of Paul's voyage from Corinth to Syria, and return through Phrygia and Galatia to Ephesus, given from ch. xviii. 18, to ch. xix. 1, where the continued omission of the first person plural may be accounted for by supposing, what I believe to have been the fact, that Silas did not accompany Paul and Timothy on that occasion, but remained behind in Greece with Titus, to confirm the work begun there, and perhaps with the view of revisiting Macedonia, where we find the historian again in Paul's company, ch. xx. 5, 6, by the resumption of the first person plural, on commencing the voyage from Philippi, by the coast of Asia Minor, to Syria. With their arrival at Jerusalem, ch. xxi. 8, this form of speech is once more discontinued until ch. xxvii. with which commences the eventful voyage to Rome, and, for the last time, the use of the first person plural, to be finally discarded, only when the narrative brings the apostle and his companions in travel to their destination, ch. xxviii. 16.

Such, I conceive, is the true explanation of the occasional use of this form of speech throughout the Acts of the Apostles, the first occurrence of which, therefore, ch. xvi. 10, by no means proves that the writer had not been in Paul's society during the part of the journey previously detailed, although it may be fairly taken as an argument that they had not been long associated, not much previous, in fact, to the commencement of that expedition.

The style of speaking in *propriâ personâ*, thus judiciously and seasonably resorted to, tends highly to authenticate the statements of an author, and in a history like the Acts of the Apostles, addressed *to a friend*, of

transactions in which the writer was a participator to a great extent, it was natural, and almost unavoidable.

We return now to the narrative. Up to this point in the journey, it has been observed, the party appears to consist of the three individuals, Paul, Silas, and Timotheus. In the details given through the remainder of chap. xvi. of occurrences at Philippi, and in the early part of chap. xvii. at Amphipolis, Apollonia, and Thessalonica, we read of no regular associate joining them. From v. 10 to 13 inclusive, the three fellow-labourers are active and successful in preaching the Gospel at Berea. And now we come to another important part of the narrative, in reference to our theory. Verse 13 having stated that the Jews of Thessalonica, hearing of the progress of the Gospel at Berea, had come thither, and stirred up the people against Paul, the next two verses thus proceed,—"And then immediately the brethren sent away Paul, to go as it were to the sea, but *Silas and Timotheus* abode there still. And they that conducted Paul brought him unto Athens, and receiving a commandment unto *Silas and Timotheus* for to come to him with all speed, they departed." This account strengthens our previous inference, that Silas and Timothy were the apostle's only associates hitherto. He is sent away in haste, "immediately," from Berea, under the direction of persons acquainted with that country. If any fellow-labourer could have prudently accompanied him in the flight, it would surely have been Silas or Timothy, for whom he sent back so urgently from Athens. But we read of none other on this occasion, only that "Silas and Timothy abode there still." From a passage* elsewhere in the New Testament, we learn that they came up with the apostle at Athens (at least, that Timothy did), and that both, or the one who thus came to him, returned, at his desire, to Thessalonica; for the apostle says, 2 Thess. iii. 1, "We thought it good to be left at Athens *alone*, and sent Timothy," &c. thus expressly intimating that he had no third fellow-labourer with him at that period.

* 1 Thess. iii. 1, 2.

From Athens, Paul proceeded to Corinth, where Silas and Timothy rejoined him, to his great comfort; "and when Silas and Timotheus were come from Macedonia, Paul was pressed in spirit, and testified to the Jews that Jesus was Christ," Acts, xviii. 5, a statement which, while it evinces the encouragement derived from their presence, seems also to imply that no regular associate was with him at Corinth, previous to the arrival of these "brethren from Macedonia," as he styles them, 2 Cor. xi. 9. This place and reunion suggests a further striking proof that, beside the three individuals thus repeatedly specified and connected up to this point in the narrative, there was no other person who participated in their travels and labours. On this first visit of Paul at Corinth, the two epistles to the Thessalonians were written, addressed each in the joint names of Paul, Silvanus, and Timotheus. Neither of them contains a single salutation from any other party. Surely, it is not too much to suppose that, had their company consisted ordinarily of a greater number, the name of a fourth would have occurred in these epistles, sent to Christians amongst whom they had all recently been labouring, and to whom they must have been alike known.

Perhaps, it will be asked here, would not the several statements and occurrences to which we have been referring, render it equally probable that Timothy was the historian of the Acts of the Apostles as Silas? For a reply, we need only look to Acts xx. at the beginning, where the second visit of Paul to Corinth is briefly implied. Since the former visit he had acquired several companions, of whom six, together with Timothy, are enumerated in verse 4 of this chapter; "these," adds the historian, "going before, tarried for us at Troas." The occurrence of Timothy's name in the list, and the omission of that of Silas, make it certain that the former was not the narrator, and leave it probable that the latter was.

From this place to the close of the book, although the use of the first person plural frequently occurs, not one of Paul's fellow-travellers is named, except once

incidentally, ch. xxi. 29, and neither Silas nor Timothy is expressly mentioned again. Whilst there were but three in company, it was natural and convenient to specify them often. Now that a numerous band attended on the great apostle's footsteps and ministered unto him, the ordinary course of mere narrative is pursued. It is—these, going before, tarried for us at Troas; —we sailed away from Philippi;—we went before to ship, and sailed thence unto Assos, there intending to take in Paul;—we sailed into Syria; we kneeled down on the shore and prayed;—and next day, we that were of Paul's company departed, and came to Cesarea;— and when we were come to Jerusalem, the brethren received us gladly, and the day following, Paul went with us unto James. The remainder of the history from ch. xxi. 19, with the exception of the chapters describing the voyage to Rome, is devoted to the occurrences which befel Paul in Syria.

Not willing to protract further a communication already so long, I shall reserve, for a future occasion, other observations which suggest themselves in connection with our subject. The remarks and arguments already offered appear to me, if uncontradicted, to establish our case on the strongest circumstantial evidence, so that, did there not exist a chain of tradition, current from the second century* to the present time, assigning the third gospel and the Acts of the Apostles to St Luke, there would be little room for hesitating to ascribe them to the uncanonized Silas.

I conclude with one other remark, founded upon an observation by Lightfoot, on Romans, xvi. 22. "I, Tertius, who wrote this epistle, salute you in the Lord." Lightfoot observes upon this passage, that Tertius is Silas latinized. If so, we not only find Silas with Paul on his second visit to Corinth, where the epistle to the Romans was penned, but acting as his amanuensis.—I am, Sir, your constant reader, Ε. Φ. Δ.

DUBLIN, Jan. 7. 1845.

* Irenæus, who flourished A. D. 178, is the earliest father that ascribes these books to Luke by name.

SCRIPTURAL VIEWS OF THE PROSPECTS OF MANKIND, INDIVIDUALLY AND NATIONALLY CONSIDERED.

I KNOW not whether the scriptural distinction between mankind, regarded in an individual and a national point of view respectively, and their relations to each other, has been set forth by any of our commentators; but it seems to be necessary to the reconciling and full understanding of many passages, as well as to the better comprehension of the Divine plans and purposes. The observation applies, I conceive, particularly to the communications made to the several leading and most distinguished patriarchs of mankind, as compared with those imparted by Jesus Christ and his apostles. Adam, as the universal ancestor, stands in an important relation to his whole race; and the communications made to him, and the destinies to which he was subjected, must extend an influence over his descendants individually. As he was morally frail and mortal, so are all his descendants; and the sentence of mortality passed upon him is accordingly represented by the apostle Paul as extending to them all individually. In like manner, the mission of Jesus having the same universal application, and he having proclaimed a universal resurrection of the dead, and a translation to immortality, and instancing it in his own person, the same apostle describes him standing in a like universal relation as a deliverer. Thus, at least, I understand Rom. v. 18–21, and 1 Cor. xv. 22, the following verses (23–26) showing an order of time in which his great object will be effected, as all "enemies" are successively removed, terminating with the destruction of death itself.

The communications from the Supreme Being, in the period between Adam and our Saviour, are of a less immediately universal nature, as they relate to the states of mankind, or certain portions of them at different periods, under a corresponding variety of circumstances; but they all appear to me to have the same ultimate ends in view, in the removal of the evils of

sin and mortality, and the advancement of their contraries. When righteousness advances, there is an advance of its actual or promised blessings, either in the preservation and continuance of life in patriarchal purity and happiness to lengthened periods, surrounded by offspring partaking of the same virtues, and terminating in an early exit, with hope brightening beyond it; or the hope ripens to a more clear and confident anticipation of life, renewed at some future period. As if fully to prove that the eminently righteous, at least, are *destined* for a spiritual and celestial immortality, two manifest instances, and one probable instance, of immediate transformations to such a state, are brought before us at periods remote from each other, though persons alike elevated in moral worth and in tokens of the divine favour in this life undergo the common fate of mortals. A distinction in this respect, however, as it applies to different and opposite characters, if I mistake not, everywhere appears in the Scriptures. Some most excellent men are, indeed, subjected to severe trials, and even cut off in the flower and vigour of their lives, by the folly and wickedness of their fellow-men; but in these cases, the tokens of the Divine displeasure against the perpetrators are strongly shown. On the other hand, transgressors are expressly subjected to many severe punishments, either in the excision or abridgment of life, or in the infliction of such calamities attendant upon it, as those enumerated by Moses in his parting admonitions to the Israelites (Deut. xxviii.), and such as were actually inflicted both upon individuals and upon one whole generation, in their transit from Egypt to the seat of their destined inheritance, and also in the destruction of one whole race, with the exception of the eight righteous persons, by the deluge, and of Sodom, by fire from heaven; and in general in the destruction or long-continued calamities of wicked nations.

In those instances in which calamities are inflicted on sinners, by a manifest interposition of Divine power, a like special deliverance is effected for the righteous. Thus Lot and his daughters are rescued from the uni-

versal fate of the criminals of Sodom; and, on this occasion, Abraham, that admirable pattern of patriarchal excellence, is not only preserved, but an appeal is made to his strong sense of justice and humanity, and the measure actually adopted exceeds both in the equity of its discrimination, and the mercy shown toward the righteous, the pleadings which he adventured to offer. While the generation which had experienced so signal a deliverance from Egyptian bondage "laid their carcases in the wilderness," in consequence of their want of faith in the Divine promises, though expressly instructed by God from Mount Sinai, and though their food, and clothing, and their supplies of water, were furnished to them in the arid desert, the two faithful among them were preserved in the full vigour of their powers to the possession of the promised land, and the whole next generation trained and disciplined to obedience, were universally preserved; and, notwithstanding every opposition from the power of "seven nations more mighty than themselves," found the promises punctually fulfilled. Their great leader and prophet, Moses, indeed, was permitted only to take a distant view of a land so fertile, and so delightful to those who had spent so many years in Arabia Petrea; but "his eye had not grown dim, nor his natural force abated," nay, as from an "ineloquent" shepherd, "slow of speech," he had attained a reach and compass of intellect, and force of elocution, competent to the utterance of that most comprehensive and pathetic address which runs almost through the book of Deuteronomy, and commanded the attention of the whole Israelitish nation; as he was removed from this state by a divine interposition, as "no man knoweth of his sepulchre;" and he was, in the next instance, seen in glory with Elias, and with our Saviour himself, there seems good reason to conclude that an "heavenly Canaan" had, in fact, become the blessing of God on his pre-eminent obedience; in other words, that he was made an actual partaker of that "inheritance, incorruptible, undefiled, and that fadeth not away," which is in reserve for the faithful, and for "all who fear God, small and great."

But, in general, the Old Testament applies chiefly to mankind considered in a national point of view, or as a race or races running through many successive generations, rather than as individuals; and it would appear that the divine dealings, or predictions applying to one or more generations, might have no intimate relations to former or future generations, at a distant remove from them. Yet we find that the conduct of one or more generations is often made the occasion of predictions concerning the destiny of nations, at periods more or less distant from the particular generations or individuals to whom they are immediately addressed. Noah, being the common ancestor of all the subsequent portion of mankind, he is made the medium of several regulations and predictions applying to all his descendants. In particular, he received a renewal of the promise of fecundity originally given to Adam, together with a solemn engagement from the Supreme Being, "that he would no more cut off all flesh with the waters of a flood." From Noah, the human race branched out into numerous nations, through his three sons; and it is remarkable that the brief announcement of their respective destinies, uttered by him on occasion of their conduct towards him in one instance, has been pretty distinctly shown to have been, down to the present day, receiving its accomplishment in their respective races, and their geographical distributions, which have been extended in different directions throughout the earth. Thus, the righteous Noah was distinguished from the degenerate world by which he was surrounded, by being made the patriarch of a renewed world, while they were suddenly destroyed. His own life, which had already reached six hundred years, was extended to nine hundred and fifty years, that is, till about Abraham's sixtieth year, so as to witness the tenth generation of his descendants, and their increase and distribution into separate families and nations, with their respective tongues, in different localities, beginning to occupy a large part of the earth's surface, agreeably to the promised blessing. Thus was this man's righteousness rewarded in his person and in his posterity on this side

heaven; his own life was continued to a very lengthened period, and at length it terminated, no doubt, by an easy decline, "coming to his grave in full age, like as a shock of corn cometh in, in his season;" and his patriarchal affection was gratified by the contemplation of the vital current flowing in increasing, spreading, and multiplying streams in all directions! There had not been hitherto, nor, indeed, was there for many ages after his time, a distinct and full disclosure of that deliverance from the grave which was instanced in the person of the Messiah; but such manifest proofs were afforded of the favour of God toward the righteous, even in the way of an increase of vital blessings, that all advances in righteousness must have been seen to be advances in the path of life and its enjoyments. The original sentence to death, being consequent to an act of transgression, every virtuous act would promote the hope of an ultimate deliverance from it; and, accordingly, the writer of the epistle to the Hebrews hesitates not to declare that Noah, and Abel, and Abraham, and "all that list of worthies of whom we read," died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth; Hebrews, xi. 13. See also ver. 14–16.

In Abraham, we have recorded an example of the patriarchal character, in a high degree interesting and instructive. His faith in the true God, as opposed to the growing idolatry, was shown by resigning his ancient and renowned family connections in the line of Shem, to wander as a stranger in unknown lands, everywhere celebrating His worship in the midst of increasing errors; and, while many surrounding tribes and nations were fast increasing, looking forward to a posterity from an unborn son, through whom, not only that particular race, but "all the families of the earth, should be blessed," and whom at length he received by miracle. His large and disinterested benevolence, and his intrepidity in maintaining the cause of justice and humanity, as well as the warmth of his family affection,

appeared in his stepping out from his ordinary peaceful life to rescue his nephew and the people of Sodom from armed "nations" of marauders, with the small body of his "trained" servants, reserving nothing for himself, and "paying tithes of all" to the Universal Disposer. Possessing a mind which could exercise its powers extensively, and embrace the interests of "all the world" in its ample view, and that in a spirit of general equity and generous sympathy, the Universal Governor made a kind of appeal to him, on a most awful occasion, deeply interesting to his feelings as a man, a neighbour, and a relative and friend. His pleas in behalf of equity and mercy are all freely admitted; and although he had not adventured to single out the object of his particular affection before the Almighty Judge, yet, in the event, his feelings were strictly regarded, while the cities which had become sinks of corruption were at once cut off as a gangrene from the mass of society at its formation, while the less corrupted scion was preserved to cheer the heart of his otherwise forlorn "brother" in the cause of God and righteousness.

Now, here, surely, is an admirable manifestation of the Divine judicial government, whether in its application to individuals or communities. Sudden destruction of incurable sinners is the fate determined upon by the Almighty. The equity of this punishment, admitting the intensity and universality of the crime, is known to both the Sovereign Judge and the patriotic pleader. Dreadful proofs that the crime is universal, with the exception of Lot and his daughters, soon appear: the criminals are accordingly destroyed; and the innocent individuals, who maintained their faith in God in the midst of the general pollution and regardlessness of His power and presence, are preserved. The destruction left its indelible marks of the utter, the interminable desolation which it had produced on one of the richest and most beautiful vallies upon the face of the earth. It remained an "everlasting" testimonial of the divine displeasure against sin, when arrived at its acmé, while divine mercy was shown to the more "righteous" indi-

vidual who sojourned among them. *Thus* did Sodom undergo "the vengeance of eternal fire;" thus was the cause of equity and of mercy at once maintained. Neither the Judge nor the humble pleader convey any idea of far more severe and long continued sufferings as awaiting the criminals beyond their sudden doom; but would not the appeal have required that such an inevitable destiny hereafter should have been made known to Abraham in this appeal to his judgment, had such been the fact? So far, however, was the Supreme Being from announcing such a consequence to him on the occasion, that the denunciation was accompanied with the all-cheering prediction to his patriarchal breast, that not only "he should become a great and mighty nation," but that "in him all the nations of the earth shall be blessed." In other words, sinners would perish, but the cause of the righteous man would prevail and extend blessedness throughout all the nations at least of which the world is composed.

But what will be the allotment of this righteous person, and of all persons of similar excellence at the period or periods when this universal blessing on nations shall be imparted? The blessing promised to him on this and several other occasions to be realized "in his seed," is, in the New Testament, applied to Jesus Christ through his resurrection, Acts iii. 25, Gal. iii. 8. Our Lord himself interpreted the divine declaration, Exod. iii. 6, "I am the God of Abraham, of Isaac, and of Jacob," as a direct proof of their destined resurrection, and, indeed, of the resurrection of the dead in general. "God," saith he, "is not the God of the dead, but of the living; for all live unto him." That both those patriarchs, and many excellent men from among the Gentiles, shall be raised up at the proper "order" of time, to become members of the kingdom of Christ, is to me evident from his prediction, Mat. viii. 11, "Many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven;" this period being no other than that of the reign of God by his Christ on the earth, when his will shall be done on earth as it is

in heaven; when all who have made "the fear of God" the ruling motive of their conduct—all who have been actuated by a faith in his sovereignty like that of Abraham, who, on that account, has received the distinguishing appellation of "the father of the faithful," will be raised and advanced to that "life in which they cannot die any more, but are children of God, being children of the resurrection."

Now, this, I apprehend, is the epoch when the lineal descendants of the three great patriarchs shall have returned to the land of their ancient inheritance, when they shall have passed through all that discipline, and received all that enlightenment and instruction by which they shall universally, as a nation, have arrived at the knowledge and obedience both of Jehovah, the only true God, and his Messiah, and when all the other "nations" shall have attained to a similar state of mind, when "the knowledge of God shall cover the earth, as the waters cover the sea." It is then that the kingdom under the whole heaven shall be given to "the saints of the Most High," they having been blessed by "a first resurrection," a resurrection like that of Christ himself, when "death will have no power over them," and they will "live and reign with him a thousand years," as predicted, Dan. vii. 18, 22, 27; Rev. xx. 4–6, compared with 1 Cor. xv. 23.

Our ideas respecting futurity have, unfortunately, been so much impregnated with notions originally derived from our heathen ancestors, and from those of the ancient Greeks and Romans, that it is by no means easy to acquire clear scriptural views concerning its nature, and its relation to the present existence. There can be no reasonable question that our organization and our attainments in this state, so far as they are agreeable to truth and nature, form a suitable preparative to our future being. As the long lives of good men in ancient ages were blessings on their obedience, and long life is constantly represented by Solomon and others, under the dispensations prior to Christianity, as the ordinary accompaniment of wisdom, in its connection with tem-

poral blessings in general; so its renewal, and especially its elevation to immortality, is ever, if I do not much mistake, represented, the one as the renewal of a good which has been lost, the other, as the greatest of divine blessings on obedience. The similarity of life, whether continued, renewed, or elevated to immortality, affords reason to conclude that its attendant blessings must in every case be similar and congenial with each other. On this ground, we may satisfactorily infer that good men of all preceding ages will find a species of enjoyment most gratifying to their social and moral nature, in a general state of society on earth, in which true piety and virtue is everywhere prevalent, in which temptations to sin are everywhere held under a just restraint, or at least will yield to such restraint, from persons so well qualified as these risen "saints" must be, to exercise this salutary authority, and in which every earthly blessing, whether of nature or of art, or of both combined, will have made very great advances. What, for instance, can exceed the delight which the righteous patriarchs of our race must experience, in witnessing their descendants so universally, and in such immense numbers, to reap happiness on earth in the near anticipation, or in some degree from the immediate fruition, of those more ample and refined enjoyments to which these amiable persons themselves will have been advanced to the actual possession? The delight afforded by such a display of earthly goodness and happiness to the great Saviour of mankind, and to his apostles and martyrs, and his disciples in general, in proportion as they have imbibed the doctrine and spirit of their Master, may be of a yet more elevated nature,—thus to witness the fruits of their labours and sufferings so widely diffused, insomuch that his reign in the hearts of men, and in the regulation of their conduct, will now become universal! What more suitable employment, what more beneficial exertion even of *their* energies, and what higher gratification of *their* spirits can we conceive, than that of training whole generations of their species in a course which will conduct them to

the free and full participation of that immortal blessedness to which they themselves will have actually arrived by a similar course?

Is there not some reason to think that, as the reign of the Messiah himself will be universal, so his saints—meaning by this term men like himself, in their love to God and man (not fanatics nor hypocrites, like too many "robbers,"—men of blood, rather than Christian meekness and benevolence—pretending to be "saints") will have different departments of the immense empire assigned respectively to their subordinate management? Are there not passages of Scripture which will receive their most natural as well as literal interpretation upon this principle? Thus David is represented as the destined "shepherd," king, or prince, of the whole Israelitish nation, and that "for ever," in several passages of Exekiel. "I will," saith Jehovah, "set one shepherd over them (Israel), even David," ch. xxxiv. 23; "David, my servant, shall be king over them. They shall dwell in the land that I have given unto Jacob, my servant, wherein your fathers have dwelt; and they shall dwell therein, even they and their children, and their children's children for ever; and my servant David shall be their prince for ever. Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore;" ch. xxxvii. 24–26. The two predictions from which these verses are taken, are expressed in the most explicit terms, declaring the return of the two great divisions of the Israelites from their dispersion, their perfect reunion as a nation, their perpetual continuance in their ancient country, in perfect safety, its great fertility, together with the blessings it should share with the lands round about them, and their renown as a nation. A miracle was even shown of the union of two sticks into one in their presence, to denote the certain union of the ten and the two tribes. And it is further said, "I will make them one nation in the land; and one king shall be king over them all, and they shall no more be two nations, neither shall

they be divided into two kingdoms any more at all. Neither shall they defile themselves any more with their idols, nor any of their transgressions; but I will save them out of all the dwelling-places wherein they have sinned, and will cleanse them; they shall be my people, and I will be their God."

Though the Gospel is addressed to the whole human race, and selects those "who have heard and learnt of the Father" from both Jews and Gentiles, without regard to any other consideration than their possessing that qualification, yet it was immediately imparted by Christ himself personally to the Jews, and promises of a similar nature were made by him to his Apostles, to the above predictions applying to David. In his conversation with them, as recorded Luke xxii. 28–30, he consoles them as follows: "Ye are they which have continued with me in my temptations [trials]. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel." The apostle Paul's prediction, that "the fulness of the Jews" should operate "life from the dead" to the Gentiles, and far more effectually in their favour than the "casting away" of that nation has proved, since eventually "all Israel shall be saved," is in conformity with that of his Master; while his appeal to the new converts in general at Corinth, "Know ye not that the saints shall judge the world?" when speaking of actual judgments in much "smaller" matters, sufficiently shews that such a doctrine had been made known to them; 1 Cor. vi. 2. Verses 2, 3. run thus, "Do ye not know that the saints shall judge the world? And if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life?"

The period to which these passages refer has, I conceive, its proper commencement with the personal return of our Saviour from heaven, "in like manner as he was seen go into it;" as recorded Mark xvi. 19; Luke xxiv. 51; and Acts i. 9; accompanied with this

express prediction, ver. 11, and which is repeated or referred to by the Apostles on various occasions; particularly 1 Cor. xv. 23; 1 Thess. iv. 15, 16, 17; Acts iii. 20, 21; 1 Pet. i. 3–5; 1 John iii. 2. This, however, is a copious subject, on which the theologians of the present day are far from being agreed. Indeed, this resurrection of "all who fear God exclusively," at the commencement of the Messiah's reign, and his personal presence and sovereignty on earth during "a thousand years," prior to the general resurrection and judgment, is, I am aware, opposed to a very commonly received opinion. That opinion, however, as it is incompatible with the plain sense of several passages in the New Testament, and little accords with the glorious prospects of national virtue and happiness which the prophecies of the ancient Hebrews so constantly represent to be the final state of our world under the "branch of David;" so I think it may be shewn to be chiefly founded on the too literal interpretation of the phrase "day of judgment," which, instead of being preceded by the definite article, should, according to Mr Wakefield, and to the connection in which it stands with particular cities and events, in many cases, rather be indicated by the indefinite article, as I believe it uniformly stands without the Greek article in the original. But these are topics which require each of them a particular examination; and as I have already occupied a large space, I must must here close my present remarks.

HOMO.

MISCELLANIES.

(From the Boston U. S. Christian Examiner).

"OUR mention of this monument [Dr Channing's] reminds us of other similar structures at Mount Auburn, of which we desire that our pages should contain some notice. We refer particularly to those erected to the memory of Mr Buckminster, President Kirkland, and Dr Worcester. Obvious reasons lead us to select these three names. They stand in connexion with the name of Channing, in any enumeration of the men to whom this community is most

indebted for the diffusion of correct religious opinion, high moral sentiment and pure literary taste. The monument to Mr Buckminster was erected by the congregation of which he was the minister during the short, but memorable period of his professional life. It is an upright square structure, of white marble, having a narrow base and cornice, and a die of considerable elevation with a Gothic panel recessed in each side; with these inscriptions:—

On the front of the monument:

BUCKMINSTER.

On the second compartment:

JOSEPH STEVENS BUCKMINSTER,
was born
May 26, 1784,
was ordained pastor
of the Church in
Brattle Square, Boston,
January 30, 1805,
and departed this life
June 9, 1812.

On the third compartment:

His mortal remains
with those of
his eldest sister
were deposited beneath
this stone
by the care of the church
to which he
had ministered,
June 12, 1842.

On the fourth compartment:

LUCY MARIA,
sister of
Rev. J. S. Buckminster,
and wife of
Professor John Farrar,
was born
October 11, 1787,
and died,
September 20, 1824.

"This monument may be found by the visitor to Mount Auburn, on Hyacinth Path, at the distance of an eighth of a mile from the gate."

THE

CHRISTIAN PIONEER.

No. 223. MARCH 1845. VOL. XIX.

AN ATTEMPT TO EXPLAIN THE WORDS REASON, SUBSTANCE, PERSON, CREEDS, ORTHODOXY, CATHOLIC CHURCH, SUBSCRIPTION, AND INDEX EXPURGATORIUS.

BY A PRESBYTER OF THE CHURCH OF ENGLAND.

OF SUBSTANCE AND PERSON.

(Concluded from p. 77.)

ALEXANDER had brought, in his train to the council, a young ecclesiastic of Alexandria named Athanasius, who by his forwardness and ready knack at disputing, made a great figure supporting the opinion of his patron: and Alexander dying, in a little time, Athanasius was chosen to succeed him, who, with the warmest zeal, opposed Arius and all his followers ever after. And now it was that Athanasius and Arius took the lead as the chiefs in these fierce contentions. But how shall I proceed in the dismal story! O that we could *draw* an impervious veil over all the dreadful scenes that follow, and hide for ever from the eyes of men those excommunications, imprisonments, confiscations, banishments, insurrections, murders, massacres and tortures brought on Christians by one another, for not understanding and professing what all parties acknowledged could not be understood. But since these things are so well known to the world that they cannot now be concealed, I will just relate so much of them as is necessary to bring me to my proposed point, viz. to shew how the word PERSON came to be brought into these disputes.

Neither in the Council of Nice, nor at any time before, had there any proposal been made to acknowledge the consubstantiality of the Holy Ghost with the Father and the Son. On the contrary, several bishops who subscribed the Nicene Creed, and particularly the great Eusebius Bishop of Cesarea, after this expressly calls the Holy Ghost one of the creatures that were made by the Son. But Athanasius that he might complete his Trinity, was the first who ever asserted that the Holy Ghost was of the same substance with the Father and the Son, and introduced the phrases of μία οὐσία one essence, and τρεῖς ὑπόστασις three substances, which strange language gave great offence even to many of his own party. He behaved himself so indifferently, to say no worse, in the exercise of his episcopal office at Alexandria, that many complaints were soon brought against him: and in the year 331 he was cited by the command of the Emperor, to appear before a Synod of Bishops to be held at Cesarea in the year 334, to answer these complaints. But he did not obey this citation. Upon which the next year 335 Constantine ordered a council to be held at Tyre, and Athanasius to be cited before them afresh, to clear himself, if he could, of the crimes laid to his charge; and he wrote to Athanasius, at the same time, that he should not fail to come there; and expressed himself in such terms as shewed that he was highly displeased with his conduct. And here I must observe that all the accounts we have of Athanasius from this time are taken from his own writings and those who have copied from them: for Philostorgius, and other historians of the Arian party, have been either destroyed, or else lie now so closely secreted and concealed in the present libraries, that we only see Athanasius's actions as represented by himself, always in the best light, and his prosecutors always in the worst. I shall therefore now only mention a few bare matters of fact which he himself hath informed us of and leave the reader to make his own reflection upon them. He came to the council of Tyre, attended by a great number of Egyptian bishops in his train. Here he was accused of many crimes of which he says he was quite innocent; but ac-

knowledges that the council were so cautious of passing a rash sentence against him, that they sent a committee of themselves all the way into Egypt, to enquire, upon the spot, concerning some facts which were said to have been committed there. He says indeed this committee was composed of his enemies and that he withdrew from Tyre before they returned, and acknowledges, that upon their report to the council, he was condemned and deposed from his bishopric. He fled to Constantinople and desired to be heard by the Emperor; but he would not see him. And all he could obtain was, that Constantine wrote to the Bishops of the Council to come to Court to give him a particular account of this whole affair. Upon this they sent six bishops to lay their proceedings before him: and when they came, they accused Athanasius of other crimes besides those that were judged in the Council. All which exasperated the Emperor to so high a degree that he immediately banished him to Triers, a city in Germany; and here he remained till the Emperor's death. But while the Council of Tyre was sitting, Constantine ordered the bishops who composed it to repair to Jerusalem, to the dedication of a magnificent church which he had erected there. When they had performed this office they held a council in that city, in which they absolved Arius and his followers from the sentences which had been pronounced against them at Alexandria and elsewhere, received them into the communion of the church, and wrote a synodical letter to the Egyptians and Alexandrians, wherein they informed them, that they had received Arius and his party, since they were satisfied that their doctrines were *very orthodox*.

Constantine, soon after the Council of Nice had shewn great countenance to the Arian party, and in the year 337 was baptized by Eusebius Bishop of Nicomedia, who had all along been the chief defender of Arius and his opinions. Upon this Emperor's death, the Empire, according to his will, was divided amongst his three sons, who, by mutual agreement, recalled all the bishops that had been banished by their father, to their several sees; and then Athanasius returned to Alexandria. But he was soon after accused by his enemies to Con-

stantius the Emperor, of stirring up sedition in the city, of imprisoning and severely using many innocent people, and of selling, for his own use, the corn which the Emperor had given to be distributed amongst the poor and widows of Alexandria. Upon these accusations Constantius wrote a very sharp letter to Athanasius, who thereupon got together a synod of Egyptian bishops in the year 339, and they all testified for Athanasius's innocence in these particulars. But this did not preserve him from prosecution: for the Emperor called a Council at Antioch in the year 341 to judge of Athanasius's case: and the first thing the council did was to depose him again, and consecrate Gregory of Cappadocia Bishop of Alexandria in his stead; and they made and subscribed a new creed, in which the offensive word (Homoousios) was quite left out. Athanasius now finding his case hopeless—deprived of his bishopric, and another in possession of it, formed a most desperate resolution, unworthy of a Christian bishop, and which hath had the most fatal consequences. He appealed from the Council of Antioch and the Emperor, to Julius Bishop of Rome—fled to that city, and put himself under the protection of that prelate. Julius highly delighted with this event, as it was an acknowledgement that his jurisdiction is above all others, most gladly received him and his appeal. And this laid the foundation of the Papal Supremacy, upon which hath been built such a superstructure of dominion, of doctrines and worship, as hath astonished the thinking world ever since. Now Athanasius was highly caressed, and dignified with the title of saint. His opinions must be defended to give the better pretext for defending his person; and so the Athanasian Homoousian doctrine, which had been condemned by the Eastern bishops, at the same time with Athanasius himself, must be taken up at Rome as the great pretence for defending the much injured saint.

Thus things stood in the year 347, when the Emperor Constans who governed the West, and his brother Constantius who ruled in the East, vastly scandalized at the unchristian disputes which had prevailed so long in the Christian church, resolved to join in putting an

utter end to them: and for this good purpose they summoned a council of the bishops from both their dominions, to be held at Sardica, a city of Illyricum. And hither they all repaired. And now I believe the Christian reader will expect that these good and learned men, being called together for so good a work, encouraged and supported by the good Emperors, will certainly apply themselves to heal those dangerous wounds which former dissensions had made. How they did this will now appear. The Eastern bishops, who had deposed Athanasius, and some others, proposed, before they would go upon any other business, that the sentences which they had passed upon these offenders should be acknowledged by the whole council as just, and *they* be excluded from all ecclesiastical communion. The Western bishops, most of them strongly attached to Julius Bishop of Rome, refused to agree to this proposal. The Eastern bishops, perceiving by this refusal that their authority and jurisdiction were to be called in question by the Pope and his party, retired from the city of Sardica to Philippopolis in Thrace, and there held a council, which they called indeed the Council of Sardica, because they had been summoned to that place, and the Council began there. And from Philippopolis they wrote a letter, which they dated from Sardica, addressed to all the Bishops of the world, in which they exclaim against Athanasius and some others, and represent them as the wickedest rogues living. They declare that they cannot join with the bishops in the West, because they had received into their communion those bishops who were deposed in the East: and upon account of this violation of their authority they excommunicated several of the Western bishops, and amongst the rest Hosius the President of the Council, and Julius Bishop of Rome. They complain that the whole world was turned upside down, and the whole church disturbed for the sake of one or two turbulent wicked fellows. They accused the Bishops of the West of arrogance; and severely reprove them for endeavouring to establish a new law, by taking the liberty to examine over again what had been determined in the East before. They observe that the ancient discipline of the Church is con-

trary to this practice; and that the judgments given in the East ought to be confirmed in the West, as those of the West were received in the East: and they prove this rule by several examples. Lastly they add their Confession of Faith, without the word Homoousios. This epistle is inscribed particularly to Gregory Bishop of Alexandria, to Amphion of Nicomedia, some others, and to all the bishops of the world. While these things were transacting at Philippopolis, the Western bishops at Sardica were not idle on their part. They determined that no alteration should be made in the Creed of the Council of Nice. They acquitted Athanasius of all the sentences pronounced against him, and restored him to the communion of the Church, they excommunicated and deposed, in their turn, eight of the Eastern Bishops, who were most active in the Council at Philippopolis; and they confirmed to Julius Bishop of Rome, the power of receiving appeals from all parts of the world. These contentions amongst the bishops necessarily produced many tumults amongst the people, especially at Alexandria, in one of which many were killed on both sides, and amongst the rest Gregory the Bishop. Constantius who had conceived a great dislike to Athanasius, and accused him as the author of all the mischief, was very desirous to have him condemned in the West as he had been so remarkably in the East, and therefore, when he was master of the whole Roman Empire, by the death of his brothers, he assembled a Council, in the year 353, at Arles in France, of the Western Bishops only: and hither the Pope sent for legates, Vincentius Bishop of Capua, and another Bishop of Campania, Marcellus; and here, after a long hearing, all the Bishops, and, amongst the rest, the Pope's legates themselves, subscribed the condemnation of Athanasius, Paulinus of Triers only refusing, who for this reason was sent into banishment.

I should tire my readers' patience were I to recount how the Athanasian Homoousian doctrine rose and fell in the several subsequent Councils of Sirmium, Milan, Beziers, Antioch, Ancyra, Ariminum, Seleucia, and Constantinople; and therefore I leave them unnoticed, for the present, that we may hasten to the Council of

Alexandria held by Athanasius himself. After the death of Constantius the Emperor, and George the bishop, who was killed in another tumult of the Alexandrians, Athanasius had taken possession of his old See again. From the year 325, when he argued so strenuously in the Council of Nice for the Homoousian doctrine, he had seen how violently this doctrine had been opposed, and that many who wished him well, still disliked the nice distinction which he had invented of (Mia Ousia) one essence, and (Tries Hypostaseis) three substances in the Trinity. He therefore now either thought it prudent, or found himself compelled, to give up at last, in his own city of Alexandria, his own favourite notion, or rather his own favourite words, for notion neither he nor any body else could have of his distinction; and here in this council, in the year 362, it was determined that they who say there are three Hypostases, or Substances in the Trinity, are of the same opinion with those who say there is but one, because they take the same word in different senses. And now the Latins being likewise ashamed of the words, hitherto commonly used by them to express this doctrine in their language, una essentia, et tres substantiæ, thought fit to change the style, and in imitation of their friends at Alexandria, to say there was but una substantia, one substance, and *tres personæ*, Three Persons in the Deity; and so the word essentia lost its place entirely, and the word substantia was put in its stead; and the word persona introduced in the place of substantia; and so these words have been used in the Latin theology ever since. But whether they convey any clearer idea than the former to any other man I know not. Sure I am they are equally obscure to me. Indeed many learned men, who were interested in the point, have employed their utmost subtility in giving new meanings to the word *person*, in order to reconcile the world to it, in a divine sense. But all they have said about it may be reduced to these two meanings, either that it signifies a distinct intelligent being, or some certain mode, quality or manner of acting in such a being. But either of these significations applied to the Divine Nature in the economy of our re-

demption involves in it such inextricable difficulties, and is attended with such consequences, that it makes it irreconcileable to human reason. The ingenious Mr Jones, in his answer to the Essay on Spirit, says, 'We know 'what we mean when we apply the word *person* to 'the Godhead, and scorn any low equivocations about 'it.' Many of his readers, and I amongst the rest, heartily wish he had been pleased to let us know too, what meaning he has of the word *person* thus applied, and had given us a fair definition of it.

We may now see how the Greek words Ουσία essence, and Ὑπόστασις substance, came unhappily to be transplanted from philosophy into Christian theology, what infinite confusions they have occasioned in the Christian Church, and how and when the Latin words *substance* came to be substituted for the former, and *person* for the latter. So that any body who reads the Greek and Latin Fathers, and systems of divinity, must remember that the words Ousia sometimes signifies essence and sometimes substance; and Hypostasis sometimes signifies substance and sometimes person, just according to the scheme or system of divinity which the author has adopted.

But before I end this essay on the word substance, I beg leave just to take notice of another strange abuse of it in the new invented term *transubstantiation*, which, a few centuries ago, was found out to denote a most wonderful change said to be performed when there was nothing at all done. That bread may be changed into flesh we every day experience in our food and nourishment, but then we do not say that the substance of the bread is changed, but the mode. The same substance which was in the form of bread yesterday, is to-day in the form of flesh and blood. Who ever said that in any vitrification or in any other other chemical transformation the substance of the body was changed? That remains, though the form may be greatly altered. But the gentlemen of the Church of Rome tell us, with the greatest confidence, that the substance of the bread, in what they call the Sacrament of the Altar, is changed into the *substance* of the body and blood of our Saviour Jesus Christ. And this change they call by the

new term *Transubstantiation*. But how they came to be so intimately acquainted with *substance* as to know, and to know infallibly as they pretend, the difference between the *substance* of bread and wine and of human flesh and blood is out of the reach of my philosophy—and faith too; and I believe out of theirs. Could they perform a metamorphosis or transformation in this affair, we might be the better able to judge of it: but to perform a transubstantiation is to perform nothing at all, till they can ascertain to us the specific differences of the substances of the several subjects which they say are thus transubstantiated.

(To be continued.)

Martyria;

OR

EARLY UNITARIAN TIMES.

BY

Rev. William Mountford, A.M.

CHAPTER XI.

Where should the scholar live? In solitude or in society? In the green stillness of the country, where he can hear the heart of nature beat, or in the dark, grey city, where he can hear and feel the throbbing heart of man? I will make answer for him, and say, in the dark, grey city. Oh, they do greatly err, who think that the stars are all the poetry which cities have; and therefore that the poet's only dwelling should be in sylvan solitudes, under the green roofs of trees.—Longfellow.

Remounting their horses, Master Brandon and Sir Francis Farel rode on towards the city.

"I was greatly rejoiced," Sir Francis said, "to hear Master Asheton attempt to Christianize feeling on the subject of domestic life. A strange state religion has been in and is in still—saints worshipped for any thing but sanctity; miracles believed in as having been wrought at their shrines, and yet no faith in that Providence in which we live and move; churches built by man's hands, frequented, and beautified as means to holiness, but common life disregarded, though its institutions are of God's ordaining. However, there has

been progress, especially in the treatment of women. Did you notice in the church, that fine monumental brass of Dame Eleanor Cheeke? What a reverential attitude, was it not? What a lovely expression of faith! With all its faults, our Christian is infinitely superior to Grecian civilization. Common emblems on the monuments of Athenian women were an owl, a pair of reins, and a muzzle?"

"Meaning what?"

"The owl, her wisdom; the reins, her good governance; and the muzzle, her secresy."

"One knows not, Francis, which to pity most, the women or the men."

"Oh, pity the women, since it was the men made their state so wretched."

"And yet they ought to have inspired their masters with more reverential feeling: instead of which, as you know, Grecian marriages degenerated much from the affectionate intercourse of the Homeric ages."

"Perhaps so. But, Willoughby, there is much truth in the Spanish proverb, that wine and women are what men make them."

"If it be so, it is a pity, but men remember it; for no matter how flat the contents, men never ill-treat their wine-casks."

"Saltzburg will be happy with his wife, I hope," said Sir Francis.

"I never saw a happier pair."

"Oh, that is all seeming. Of the bridegroom's present transport, much of it is transient excitement of the nerves, and not perennial happiness out of the soul. And the bride, she is proud of her loveliness and its power; it is uncertain though, for her beauty is only skin-deep."

"Francis, you unromantic"—

"It is truth. Her beauty would quite strip off with her skin; it is very perishable; a space of ten years may ruin it; so would an attack of the smallpox, a habit of drinking, or any one of many cutaneous eruptions."

"What next?

"I do not know; but I will tell you what may

happen before, and that is some such misfortune as Jacob's; who thought that he was married to Rachel, but in the morning behold it was Leah."

"Among the heathen," said Master Brandon, "such a discovery did not matter much. But Christian marriage is so sacred, and in its happier instances, is so essentially a union of souls, that inadequate knowledge of one another's characters is much to be deplored for both parties."

"Deplored! It is one of the greatest evils of society. Before a lover's eyes visions of domestic happiness are ever floating; he is all hope; but when matrimony transforms ideal expectation into tangible reality, it is often through a process of grievous narrowing. All things for a lover are full of promise,—and illusion very often, and consequent disappointment. To the lover's view, his whole path, from marriage onwards, seems covered with a glory; but the mortified husband often finds the vast radiance contract itself into a domestic rushlight."

"And have women no disappointments?"

"Oh yes, Willoughby, plenty! The mistress, when the Church has made her a wife, is as often, and as much, and more deceived. At the altar she imagines herself united to a man of warm affections, noble thoughts, and great protective power, one for whose head the church roof is scarcely holy cover enough; but she finds herself at home instead of all this, to have married a craving body of wants; shirts that want washing, hose that want mending, whims that want attending to, ailments that want poulticing, appetites that want cooking for, perverseness that wants bearing with, passions that want patience, and cowardly spirits that want comforting."

"Yes! but all this is known beforehand."

"Perhaps so; but it is not thought of. Commonly marriages are made in the heat of blood, and not in the strength of the soul; and so with the subsidence of passion evaporates the pleasure of union."

"Well, if your friends, Francis, live in the spirit of what they have heard to-day, they will be happy together their lives through. It wants but attention, and

for happiness, Master Asheton's sermon will then avail them manifold more than the bride's dowery, though that was handsome; and when proclaimed at the church door, appeared to astonish some of her father's friends."

"That old custom, I wonder what was the origin of it? Old Leissach seems to be fond of old ways."

"He seems to have a happy facility of being pleased, Francis."

"He does, and it is to be hoped his daughter has; for it is a marvellous ingredient in married or any other blessedness. Some households are like horse-chestnut-trees; nothing less than a gale of excitement can stir the stiffness of their sullen dispositions; while others resemble the poplar, the leaves of which rustle all day with the sweetest music, quite ravishing at times, and that though blown upon by only the softest whisper of a breeze. Willoughby, didst see that man's face?"

"I did. There are a good many red-letter-days marked in it, certainly, and more perhaps, than the Catholic number, but it is an index still to a human soul."

"To a treatise on vinous and other liquors, you mean."

"I am afraid so, Francis."

"However, Willoughby, it is legible, which many faces are not; for some are like blank leaves, and others resemble crumpled paper; they are so wrinkled, that no one line of meaning can be distinctly made out."

"You are a physiognomist, Francis."

"A hasty one, for so few countenances are worth perusal; most of them may be read as fast as met; for instance, on the pathway, that miser's face is an index to compound interest; that young priest's to the doctrine of probabilities, as applicable to clerical vacancies, especially among the prebends and rectories of this diocese of London. Yonder fop's face is not an index, it is complete in itself, it is all he is worth, and there is nothing beyond. But look at this youth's; his is a countenance and an index to a soul worth knowing; a soul, which would seem to be in its turn an interpretation, and that not a feeble one, of a higher soul still,

that of the world, as the Alexandrians used to think, or, as we say, of Nature. I like to see an expressive countenance, especially among my acquaintance, just as I like to have my books well bound and lettered, even such volumes as I never open; for when once you have read a book through, a good label on the back reminds you of half the contents at once; it keeps them in memory."

"In other words, like other people, you like beauty."

"I do; but I like something else still more. Look on the other side of the road, in the window: that is indisputably a pretty face, but painfully unmeaning. Yes! young lady! your smiles resemble nonsense-verses written in illuminated letters."

"Well said, Francis! But we have reached our inn now."

It was a fine day, and the streets of the city were thronged with people. St. Paul's church was crowded with them that went to see, and them that went to be seen, with the news-seekers and the news-tellers, and in the side aisles, with them that dealt in benefices, and them that were anxious to buy. Outside the church, also, gallants passed to and fro, exhibiting the newest mode of slashing the doublet in the arms and the waist, for the purpose of showing the shirt, which often was embroidered with scenes from history. The ladies, many of them had attempted to heighten their beauty with paint, the redness of which St. Cyprian would have said, was a reflex of the flames predestined for them in hell. Among the serving men, there were some branded in the forehead with the letter S. in accordance with a recently enacted law, which empowered any person to seize on a poor unemployed stranger in a parish, to carry him before a Justice of the Peace, get him adjudged a vagabond, and branded on the breast with the letter V., and given then into servitude for two years; which if the convict ran away from, the master on capturing him again, was entitled to have him branded then in the forehead as his slave for life. At the corner of Ave-Maria-Lane stood an old soldier, miserably battered, singing an interminable

ballad about the battle of Agincourt, every stanza of which terminated with the following couplet—

> "Wot ye right well, that thus it was,
> Gloria tibi Trinitas."

Opposite the western door of the church was stationed a man for the sale of Jack of Lent's Testament—a song against keeping Lent; the vendor shouting it aloud as the opinion of Master Tongue, a popular preacher at Paul's Cross, "that Lent was one of Christ's miracles, which God ordained not men to imitate or follow, and that it was an unsupportable burden."

After visiting different places in the city, and going past George Purbecque's house, Master Brandon and Sir Francis went to Paul's, and, as it happened, exactly at the modish hour. From St. Paul's they went to a bookseller's in Paternoster Row, where, in the inner shop, Master Brandon sat himself down, while Sir Francis searched the shelves for such books as he wanted.

"The Elucidation of Anne Askew's Martyrdom—that I want," said Sir Francis. 'Dr. Bale's Death of Luther; Osiander's Treatise on Incestuous Marriages, with an Exhortation to Henry VIII. of England to put away his wife Catherine; the Golden Legend; a New Interlude and a Merry, of the Nature of the Four Elements, declaring many proper points of philosophy natural, and divers strange lands; Latimer's Sermons;' these I do not want. What is this little book concerning? 'A Godly Meditation of the Christian Soul, concerning a Love towards God and his Christ, compiled in French, by Lady Margaret, Queen of Navarre, and aptly translated into English by the right virtuous Lady Elizabeth, daughter to our late Sovereign King Henry the Eighth.'"

"The title is as long as the book, Francis."

"It is nearly, and so is this—'The History of King Boccus and Sydrake; how he confounded his learned men, and in the sight of them drunk strong venom, in the name of the Trinity, and did him no hurt; also his divinity, that he learned from the book of Noe. Translated by Hugo Campden out of French into English.

Printed at London by Thomas Godfray, at the cost and charge of Dan Robert Salthouse, monk of Saint Austin's at Canterbury.' "

"I thought it was some monkish legend; but what are you laughing at?"

"The pictures in this Ship of Fools. I will read you a verse.

> 'Thus is the church defiled with villany;
> And instead of prayer and godly orison,
> Are used shameful bargains, and tales of ribaldry,
> Jestings, and mockings, and great derision.
> There few are or none of perfect devotion;
> And when our Lord is consecrate in form of bread,
> There by goes a knave his bonnet on his head.'

Barclay is but a rough rhymer; these two last lines, as far as I remember, are the smoothest in the whole poem."

"What is that German?"

"It is one of my country-folk from Culemberg. It is the Mirror of Human Salvation. Look at it."

It was a little work of small quarto size, full of wood-engravings; the frontispiece of which divided into two compartments, represented the perdition of the wicked, and the creation of Eve. The devils appeared fleeing from before the heavenly hosts into the mouth of hell, the distended jaws of which were fringed with grisly hair, and set with teeth, tusks and grinders both. In the other compartment of the frontispiece, Adam was engraved asleep on a flowery bank, lying on his left side; while out of his right, from between two of his ribs, Eve crept; a venerable figure standing nigh motioning her to keep silent.

> "The woman was in Paradise,
> For man a help-meet made,
> From Adam's rib created,
> As he asleep was laid."

"Ha, ha!" laughed Sir Francis; "Here is a copy of the Nuremberg Chronicle; the cuts of which are said in the colophon to have been engraved by Michæl Wolgemuth and William Pleydenerviff; mathematical men and painters they call themselves; but they are philosophers, Willoughby, and satirists: for they must have believed most rigidly that circumstances make

the man. Here, this man with his cap thrown back, scratching his head so carefully, represents the Trojan Paris, Helen's seductive lover, and here on different pages farther on, he serves for Anastasius, for Thales the Ionian, for Odofred, and for Dante, the Italian poet. Oh, here is Sir Theurdank."

"Who is he?"

"It is an allegory; said to be the joint composition of canon Pfintzing of St. Sebald's at Nuremberg, and Maximilian the late emperor, who designed in this work, as also in the Wise King, and the Triumphal Procession, to celebrate by the help of pictures and poetry, his father's glory and his own. Look at the woodcuts."

"They are very beautiful."

"'Catechismus; that is to say a short instruction into Christian religion, for the singular commodity and profit of children and young people. Set forth by the most reverend father of God, Thomas, Archbishop of Canterbury and Metropolitan.' What a quantity of pictures, and two of them by Hans Holbein! Thomas Raynald's Birth of Mankind; what is this about? Dedicated 'unto the most gracious and in all goodness, most excellent, virtuous Lady, Queen Catharine, wife and most dearly beloved spouse, unto the most mighty, sapient, Christian prince, King Henry the VIII.' These I do not want. 'The Prayer and the Complaint of the Ploughman; written not long after the year of our Lord, a thousand and three hundred.' Do you know the book?"

"It is long since I read it; but I was pleased with it when I did. I think it closes with a passage on clerical celibacy."

"Does it? Here it is—'Thus was Ragul's daughter wedded to seven husbands, whom the devil strangled. But Tobias took her to live with her in cleanness and bringing up of her children to thy worship; and over him the devil had no power, for the wedding was made in God, for God, and through God. Ah, Lord! the people are far gone from this manner of wedding: for now men wed their wives for fairness, others for riches, or some such other fleshly lust, and Lord! so it proveth by them, for the most part; for a man shall not find

two wedded in a land, where the husband loves the wife, and the wife is buxom to the man, as they should be after thy law of marriage: but either the man loves not his wife, or the wife is not buxom to her man. And this, Lord, is the rule of price, that never faileth to prove, whether it be done by thee or not. And, Lord! all this mischief is come among thy people, for that they know not thy word; but their shepherds and hired men feed them with their leasings. And Lord! where they should go before us, in the field, they say that their order is too holy for thy marriage.'"

"It is a curious old work, Francis; what is that you have in your hand now?"

"Bale's brief chronicle of the examination and death of the blessed martyr of Christ, Sir John Oldcastle, the Lord Cobham. 'When the gospel lay dead, glorious Thomas Becket was a saint, and John Oldcastle a forgotten heretic: but now that the light thereof shineth, we are like to see it far otherwise: for proud Becket hath already hidden his face, and poor Oldcastle beginneth now to appear very notable. Not all unrightly did St. Augustine speak it, and other old doctors beside; that many were worshipped here in earth for saints, whose wretched souls are grievously cruciate in hell.' Of a new book, I generally look at the end first: for authors, if they have any light at all, commonly contrive to show a little towards the tail-piece, like glow-worms."

"Well, so they do."

"Prelates be so choked with tallow of worldly goods, and occupations about them, that they may not preach the gospel, and warn the people of the devil's deceit. Prelates make themselves most unable to keep the gospel of Christ, by their great business about rotten goods, and by pomps and boasts of this world, for they be most busy, of all men in the world, to get worldly goods by purchase, and to hold them by false plea. Oh Lord! what token of meekness and forsaking of worldly riches is this: a prelate, or an abbot, or a prior, that is dead to the world and pride and vanity thereof, to ride with fourscore horse, with harness of silver and gold, and many ragged and frittered squires and other

men, swearing heart, and bowels, and nails, and other members of Christ?' On the blank leaf some one has written, 'Also the honour of a faithful minister mayest thou understand, gentle reader, in Dr. Wickliffe's own words, 'good priests, who live well, in purity of thought, and speech, and deed, and in good example to the people, who teach the law of God, up to their knowledge, and labour fast night and day to learn it, and teach it openly and constantly; these are the very prophets of God, and holy angels of God, and the spiritual light of the world.'"

"Why, that is a manuscript volume you have now."

"Here is a monkish hymn, Willoughby.

"Salve, Symon Montis Fortis
Totius flos militiæ!
Duras pœnas passus mortis
Protector gentis Angliæ!"

I did not know that the stout earl had been canonized."

"Nor could he have been, and that for two sufficient reasons; after confiscation, the family had no money to pay for the honour; nor would the government have allowed it: however they could not prevent the belief of some hundreds of miracles having been wrought at his tomb. The old Earl's is a curious instance of political admiration passing into saintly worship; and illustrates what some have supposed was the origin of Grecian idolatry."

"This book I have been wanting long—Gregory Reisch's Philosophic Pearl, or an Epitome of all Philosophy. Doctorem secundum—"

"Oh, render it into English."

"In the judgment of the Irrefragable Doctor, an Apostate is one, who wantonly recedes from the standard of faith, in ecclesiastical discipline or doctrine. According to Augustine, in his book on the usefulness of belief, a Heretic is one who originates or follows false and novel opinions, for the sake of some temporal advantage, especially if it be for his own glory or power. And in the opinion of St. Thomas, a Blasphemer is any one who denies in the Godhead, what suits himself, or who attributes to the creature what is peculiar to the Creator; which, if it be done out of wanton

malice, is sin against the Holy Ghost and not to be forgiven; that is, it is not easily remissible; for according to St. Augustin, the sin against the Holy Ghost, is more particularly final impenitence; and that is pardoned, neither here nor hereafter."

"Excellent! What is the date of the book?"

"Fifteen hundred and eight. And now while I go and pay for these books, look at Hans Holbein's two woodcuts in the frontispiece of Cranmer's Catechism."

They were very very beautifully executed; and were illustrations of the first and the last petitions of the Lord's prayer; one was a picture of a priest, his head shaven and surplice on, kneeling at an altar, and praying 'Our Father;' the other was an engraving of our Lord casting out devils, underneath which was inscribed 'Deliver us from evil.' After Master Brandon had admired Hans Holbein's work, he opened an old volume of William Caxton's, the English father of printing and of printed authorship also; and happened to read as follows:—

"O ye knights of England! where is the custom and usage of noble chivalry, that was used in those days? What do ye now, but go to the bagnios and play at dice? And some, not well-advised use not honest and good rule, against all order of knighthood. Leave this, leave it; and read the noble volumes of St. Graul, of Launcelot, of Galaad, of Tristram, of Gawain, and many more. There shall ye see manhood, courtesy, and gentleness. I would demand a question, if I should not displease. How many knights be there now in Englaud, that have the use and the exercise of a knight; that is to-wit, that he knoweth his horse and his horse him? I suppose, if a due search should be made, there should be found many that lack. The more pity is."

"And now come along," said Sir Francis, "I have a whim in my head, and I am going to attempt a conversion."

"What?"

"I happen to know, that there is a man living in this street, a man of much worth, who is just beginning

to fall into drunkenness. In my own peculiar way, I am going to attempt his recovery."

"Now, this is one of your old"—

"No! it is not. From the look of the man, I know I shall succeed with him, so come, we shall see him on our way to the inn."

"Excuse me Francis, but I am afraid, that you are drawing me into one of your old pleasantries."

"No! I am not. And if my humour be a little fantastical, it is yet quite safe."

Master Brandon agreed to accompany Sir Francis, and as they came opposite to a fishmonger's shop, they heard a man withinside say—

"The countryfolk, what do they know about these matters?"

"What is that you are saying, old Beelzebub?" exclaimed Sir Francis, "Good day to you."

"Beelzebub!" said the fishmonger, "mine is as honest a calling as any within or without the city walls."

"Beelzebub means king of the flies, and I dare say of the fly-fishers too."

"I never heard that before," said the fishmonger, "and I do not believe it: but I do know, and so do you, as being a Christian, that St. Peter, who was prince of the apostles, was a fisherman born and bred."

"Well, well, what is the price of this fish? I shall not give you so much."

"By St. Peter, I shall not accept a farthing less. It is as fresh a fish as I ever handled; and has not been out of the water six hours."

"I shall not give you the money."

"Well, take it then at the groat."

Sir Francis tendered a piece of gold, in payment saying, "Two lies have you told about one fish. It is older than you say it is; and after swearing by St. Peter, you have yet abated your price."

"It is all in the way of trade, sir."

"And perdition, Master Rand: but give me my change. Oh silver, silver, Judas money! Look at this bit of metal," said Sir Francis, balancing a piece of silver on the tip of his finger.

"I know the man I had it from; it was from my host at the Tabbard: but is is full weight, I know."

"Full! aye, diabolical weight, for some man has balanced his soul against it and lost. There is not a piece of this money, but has been lied, and lied, and lied upon! It has been clipped by the scrivener, been coveted by the pauper, been squandered by the spendthrift, and been stolen by the cut-purse; the labourer has cheated to gain it, the tradesman has cheated to get it, and the merchant has cheated to use it; fidelity has been bribed by it, innocence been seduced with it, and hardened wickedness has had it in payment of wages. Oh, London, London! There is not among thy citizens one coin of the king's stamping, but becomes, by the vile uses thereof, a Satan's token."

"Money is money's worth, sir."

"Ay, so it is! A sufficiency of money is service, is friendship, house, furniture, horse, wife, oxen; it is the title of marquis, earl, and duke; it is victory in law-suits; it is love, good-living, and honour. Ay, money is money's worth. It is trickery also; it is treachery; it is gluttony; it is perjury; it is lust; it is usury; it is oppression; it is contempt of the good and learned; it is pride; and salvation it used to be, but masses are not to be bought now. Look yonder! nigh the Hand and Glove, there is a priest exchanging money with a soldier, twenty pieces of clerical hypocrisy for one military act of murder. Your money-changer's is a shocking business, it is a barter of crimes. 'Effodiuntur opes, irritamenta malorum.' Always let us look further than the outside of matters. We shall be obliged to be honest with God both of us, within fifty years hence, so let us be honest with ourselves. Ay, I know what you are about saying; I know that you have an honest repute; so I have myself, I hope. But, notwithstanding that, we ought to look into our habits. If I am avaricious, let me consider what it is which I covet, remembering that often money is another name for mammon. We cannot be too circumspect in this present evil world; for, no doubt, you have observed, Master Rand, as I have often, that the devil entices men into a dance of pleasure, he playing the

fiddle the while, and that he soon cunningly changes the tune into a dance of sin, and quickly into a dance of death, worse than my friend, Hans Holbein's, in the picture-book. You had this piece from the host of the Tabbard?"

"I had, Sir. It is clipped in the edge, but it is sound; ring it else."

"So this came out of my host's gipsire, did it? It is payment for nine drunken fits. It is a token, besides, of the seven deadly sins, for a drunkard incurs the guilt of them all. He is a thief, a blasphemer, a homicide, a liar, and an adulterer."

"Your worship is not a priest," exclaimed the fishmonger, "or, mayhap, your reverence is one of the foreign divines."

"Sobriety is a point of the law, the which, if a man break, he is deservedly to be held guilty of all; inasmuch as he wilfully renders himself liable to the perpetration of all sin. The path of destruction, Master Rand, is not out in the desert, nor outside Temple-Bar, but here in these streets, and in the courts and the alleys of this city. The pit of perdition is in every man's nigh neighbourhood, and the drunken presumption that ventures on, staggering past it, blindfold, whether it actually fall or not, has morally merited all the punishment of all laws, and will doubtless experience it."

"Your worship, your reverence, I have known a man enjoy his cup three times a-week, these twenty years, and by good chance, never come to harm."

"Trusting to chance is apostacy to God. Is not that harm, is not that damnation? Believe me, Master Rand, it is."

"By St. Peter," said the fishmonger, "I am resolved never—I think—yes! I never will——"

"Go beyond the second cup," said Master Rand's wife, laying her hand on his shoulder, and looking, at the same time, into his face, with a sweet smile, and an expression of warm and hopeful entreaty.

"No! I never will go beyond the second cup, Bess; so help me St. Peter!"

"And God," continued his wife, who wanted from

her husband some stronger affirmation than his customary, but light oath.

"So help me God! I forswear drunkenness, and every thing beyond the second cup, Bess,—Company's Dinners, Fishmongers' Hall, and every where till I die."

"Oh, sirs, I know my husband will do it, for he says he will," said Master Rand's wife, drying her eyes the while.

"Why, Bess, Bess! Elizabeth! How this has happened, I do not know: but, gentlemen, you and my wife together, I may tell you, have persuaded me into what poor Bess has been begging and praying for many a time, the last few weeks. Somehow or other I have promised, ay, sworn it, and that is well. And now you will walk in, and sit awhile in my house. I will thank you if you will honour me so far, and so will poor Bess —that is, my wife—I am sure."

When Master Brandon and Sir Francis Farel returned to their inn, there was acting in the court, and under the window of their chamber, 'Master Bale's brief comedy or interlude of John Baptist's preaching in the Wilderness,' the professed purpose of which was 'to open crafty assaults of the wicked, and the glorious baptism of the Lord Jesus Christ.' At the conclusion of the play, there was an epilogue spoken by one of the actors, standing in front of the stage, and which ended with these lines,—

> 'Give ear unto Christ, let man's vain fantasies go,
> As the Father had by his most high commandment.
> Hear neither Francis, Benedict, nor Bruno,
> Albert nor Dominic, for they new rules invent.
> Follow Christ's Gospel, and therein fructify,
> To the praise of God, and his Son Jesus' glory.'

When the morality was finished, there were some few spectators applauded it very vehemently, especially five or six of the clergy, who were leaning together over the rails of the gallery, that led round to the different upstair rooms; but the majority of the persons present appeared to dislike the representation.

"What do you call this your new religion?" said one. "It is a paltry concern. Why, in the old plays, there was more gold and silver, and silk, and learning, and

more to laugh at, than in a score of these new comedies. Oh, the mysteries that I have seen in the old time, at St. Luke's church, with half the priests in London all acting at once! Most Christian to look upon!"

"I tell you what, old Andrew," said another, "thou hadst better be quiet; for the priest of St. Jude's is not far off, and he will not have thee abuse Dr. Bale's play, for Master Dr. Bale is his cousin; that I do know, for they were both born and bred at Covie, and their two fathers were nigh neighbours of mine."

"Bale, a doctor!"

"Let me tell thee that he is spoken for as bishop."

"Bale, a bishop! Bale, a doctor! Is not he a married priest? Answer me that. Do not tell me about priests having a law to marry. Have they a right? Hath it not ever been believed that the devils have more power over them that have lost their virginity? Your new preachers, with their liberty, liberty, liberty! have caused our livings to be worse than be the Turks."

"Ay, ay, neighbour," said a third; "one might ask the clergy at the window there—look! that one with the pot at his mouth has just presented five people that I know of, for forsaking his church; one might ask them what I heard Sir Serles ask in the pulpit at Ashford church—'you fellows, of the new trick, that go up and down, with your testaments in your hands, I pray you what profit take you by them? Be these men more charitable, be they more learned, be they better ensamples?'"

"Master Serles was none of your renegade priests. At Christ Church chapter-house I heard the sermon which brought him into trouble, and a right marvellous sermon it was against the preachers which preach to you new fangles."

"New fangles! Ay, ay, if it had not been for them I should not have been what I am now. In the old times that were, many a time, painting missals, I have got, before breakfast, enough for a day's carousal; but your common prayer-books, who ever brings one of them to be illumined? And if men would, they dare not for fear of the law. But things may mend again for us limners yet; they will be better times with us—

ay, and with you barbers and fishmongers. They will be better times when the old religion has its rights again. And then we will have a law for the stricter observance of Fridays, and against any missals or breviaries being printed; but they shall all be written, as in the good old days, and so mend trade again."

When the crowd was nearly dispersed, the clerk of the parish, an old man, solicited Sir Francis Farel for a contribution of money, towards defraying the expenses of the play.

"A very proper comedy!" said Sir Francis.

"And most excellent religion," said the clerk, "and very spiritually played; for the man that acted Pharisee, your worship, may have seen sometimes gospeller and epistler at St. Paul's; and the Sadducee is priest at Trinity in Dasford; John Baptist was a Carmelite friar once, at Norwich, ay, along with Master Dr. Bale."

"But, sacristan, these new comedies do not pay you after the manner of the old ones."

"You may say it; and it is my opinion that if the Pope and his most gracious Majesty could have settled matters otherwise than they did, that it would have been every way the better for us parish-clerks."

"No doubt of it," said Sir Francis. "You clerks must have lost many of your old privileges."

"Lost! privileges! We clerks have been a ruined sect of men. Clerk-ales be poor concerns now; for men do not drink thereat, as they used to do, to the honour of the saints. And, then, every glutton-mass, my father used to get a matter of five shillings; for there was not a church, twenty miles round, in which there was as much and good eating, or as much ale drunk, as there used to be in St. Chad's. People used to go, miles and miles round, to feast at it, and the priests and friars of half the county. And a proud day it was for Sir Winchester among them, for there were no parishioners any where could honour the glutton-mass like his. Well, and then there is the money lost, I used to make by the sale of holy water, especially in stormy weather, or after a ghost had appeared in the parish. Your worships would not believe the time, that I have sold in, all the priest had blessed, and paid him the money

fairly, and been praised and done well by myself the while. Well, and then, if there were a score or a hundred masses wanted saying, I undertook the matter, and was well rewarded for it; for there was not a clerk in the city could get a hundred masses said in a shorter time than I could; I having acquaintance among all orders of the spirituality, and knowing well among them who were the fastest, and the surest, and the cheapest mass-sayers, and the trustiest. Well, then, there were the friars' girdles I used to sell; and the very last I ever sold was to Mistress Quickly at the Saracen's head, against Lent, for her wearing then; a profit, that was of five pence, for it was friar John's once—a right famous preacher, and fat, a portly and goodly man to look upon. And then sin-eating, there is none of that now. Before I was made clerk, I was often a sin-eater; that was not in the city, that was in Kent; and when a yeoman's corpse, or an esquire's, has been bringing out at the door, many a time have I had a round sum to take on myself the dead man's sins. Once I had half an angel; for old Taltub was a desperately rich and wicked man; but I went and confessed myself at once, and got absolution, and vowed (I think I did) a trifle to St. Nicholas, and I was a gainer then of three shillings and nine pence. All this was in the old time, and old times will never come over again, till we parish-clerks remember St. Nicholas. No trades have been prosperous since the patron-saints were abolished; it is for want of St. Louis's help that the barbers be so distressed; the swineherds and grocers, how should they prosper when there is not a shrine of St. Anthony's in the whole country perhaps. Men say that this age the lawyers be waxed wickeder than ever, and what wonder, since they now never pray to St. Yves! Oh, this generation! There is my Lord Stratton, a despiser of the blessed saints, when he himself would never have been a lad, much less a man up-grown, if his mother, my lady, had not had him weighed at the blessed shrine of the blessed St. Thomas, and thereupon offered his weight in wax, the best that could be got for the martyr; and by his blessed help it was that the young lord recovered. I was living in Kent at the time, now forty

years agone. Ah, well a-day, your worships, well a-day! Good den to you! Well a-day!"

Thus ended the parish-clerk's lament, immediately on the termination of which, Master Brandon and Sir Francis Farel returned to Harborne House, which Sir Francis left, the day but one following, at an early hour of the morning, in order to embark in the **Liebe Frau**, a good ship of that name, and so christened by a citizen of Rotterdam, in honour of his wife.

ON THE AUTHORSHIP OF LUKE'S GOSPEL AND THE ACTS OF THE APOSTLES.

To the Editor of the Christian Pioneer.

SIR,—In the communication respecting the authorship of the Acts of the Apostles, which you have favoured by inserting in the Pioneer of this month, it may be observed, I have relied sparingly, if at all, on mere conjecture. Our argument has been constructed out of statements and circumstances contained in the narrative itself, or in other writings of the New Testament. One suggestion, however, which was proposed, may appear somewhat too hypothetical, and may require additional elucidation. This I would now endeavour to supply, and the more cheerfully, as it may serve further to illustrate the life and character of Silas.

In the course of my observations, I anticipated an objection to the explanation offered of the use of the first person plural, at intervals, in the history. It might be asked, I thought, why this style is not employed in the account of Paul's voyage from Corinth to Syria, and his route thence through Galatia and Phrygia and by Ephesus back to Greece, given more or less briefly from Acts, xviii. 18 to xx. 3? And how this omission bears upon our argument?

To this I answer, 1st, the omission of the form of speech in question, seems to imply, that *the writer* was not personally engaged in this tour.

2d, *Silas* does not occur in the narrative of it.

3d, There appears no solid reason why Silas should now leave Greece to proceed on this journey, but the contrary, as we shall see. Whilst Paul, who had a peculiar motive for going to Jerusalem (Acts xviii. 18–21), proceeded thither, and thence to Antioch, then passed through Galatia and Phrygia, and afterwards spent two years at Ephesus on his return to Corinth, was it not desirable that his fellow-labourer, Silas, should remain in Greece, and apply himself to confirm their joint work there and in Macedonia?

4th, It appears by the two epistles to the Corinthians, that at this time collections of money were in progress in Galatia, Achaia, and Macedonia. As to Galatia, Paul writes, 1 Cor. xvi. 1, that he had himself given order to the churches there concerning that matter. As to Achaia, he says, 2 Cor. viii. 6, of the same collections, "Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also." Paul attended to the business in Galatia, Titus in Achaia. Who then was engaged in Macedonia? Read again in 2 Cor. viii. 18, 19, "And we have sent with him *the brother whose praise is in the Gospel throughout all the churches:* and not that only, but who was also chosen of *the churches* to travel with us with this grace," &c. In ver. 22, another brother is mentioned as sent also; and ver. 23 proceeds, "Whether any do inquire of Titus, he is my partner and fellow-helper concerning you: or our brethren be inquired of, they are the *messengers of the churches*, and the glory of Christ." To whom, next to Paul himself, could the description here so properly apply as to Silas, "the brother whose praise is in (the preaching of) the Gospel throughout *all* the churches?" And which were *the churches* whose messenger he was on this occasion? Compare ver. 24 of this same chapter with vers. 2–4 of the next, "Wherefore show ye to them, and before *the churches*, the proof of your love, and of *our boasting* on your behalf." "For I know the forwardness of your mind, for which *I boast to them of Macedonia*, that Achaia was ready a year ago,—yet have I sent the brethren, lest our boasting of you should be in vain

in this behalf,—lest haply, if *they of Macedonia* come with me, and find you unprepared we, (that we say not ye) should be ashamed, in this same confident boasting." The churches of Macedonia, then, were those of which Silas and another were the messengers.

5th, In the opening salutation of the 1 Cor. written at Ephesus on Paul's return towards Greece, neither Silas nor Timothy are joined with him and Sosthenes. The epistle mentions, and so does Acts, xix. 22, that Timothy had left him for Greece. Silas, too, must have been absent of course.

6th, The 2 Cor. written when the apostle was arrived in Macedonia, is addressed in the names of Paul and Timothy, why is not that of their accustomed associate joined with theirs? Because he and Titus were going to Corinth about the collection, as we have inferred, and were the bearers of the epistle itself. The subscription at the end states, that Titus and *Lucas* conveyed it. But these subscriptions are unauthorised conjectures, often manifestly erroneous.

And now, Sir, am I not entitled to say that our suggestion that Silas did not accompany Paul in the journey from Corinth to Syria, &c. Acts xviii. 18 to xx. 3, is founded on something better than conjecture? And does not the omission of Silas from the company on that expedition, coupled with the absence of the customary form of *we* and *us*, in the relation of their progress and return, strengthen our theory that Silas was the author of the whole history of which this forms a portion?

In perusing such narratives as that of the apostolic labours and travels, one is frequently tempted to indulge in conjecture. But, for my part, although this be a pleasing recreation, and sometimes leads to useful results, I feel disposed, in an inquiry like the present, to shun everything in the shape of, what has been well termed, *uncertain guess*, which, like untempered or ill compounded mortar in a building, will crumble before the influence of time, and leave destitute of connection or stability the fabric it was employed to bind and strengthen.

Before closing our direct case, I cannot refrain from

a short review of the circumstances of the apostles's expedition, which has occasioned the present remarks, in the hope of showing more distinctly the consistency of our conclusions.

At Acts xviii. 18, we read that Paul sailed from Corinth into Syria, taking Aquila and Priscilla as far as Ephesus, and xix. 22 accompanied also by Timothy, (and perhaps Erastus, chamberlain or steward of Corinth), probably all the way to Jerusalem, Antioch, Phrygia and Galatia, in which latter region, being a native of the contiguous district, Timothy was no doubt useful on the business of the collections. Upon their return towards Greece they stayed at Ephesus, I conceive that Titus was likewise with them, returning from Syria, having been formerly a companion of the apostle's, (see Gal. ii. 1.) But, being a Greek or Gentile by birth, he would have been ineligible as an associate on the circuit for which Silas and Timothy were selected, when it was thought expedient to circumcise the latter, because of the Jews in those quarters,* Titus was now sent from Ephesus to Corinth to procure information respecting the disorderly church there, and perhaps to recommend a contribution for the distressed saints in Syria. When Paul proposed going himself to Greece, he sent forward Timothy and Erastus, (Acts xix. 21, 22), and shortly after, on the arrival of Stephanus, Fortunatus and Achaicus in Ephesus, wrote by them the 1st epistle to the Corinthians, in which

* It is remarkable that Titus is not mentioned throughout the Acts. For this perhaps the following explanation may suffice. He had not been until the above occasion of returning from Syria to Greece, a regular "fellow helper" of Paul's, for the reason above assigned. But now *he and Silas are associated* in the matter of the collections. The history gives but one incidental allusion to these collections, Acts xxiv. 17, which, supposing Silas to have been the author, marks the modest reserve he maintained concerning his own public services. He includes Paul, Titus, and himself in the undistinguishing form of *us* and *we* on this occasion of proceeding with the collections, (Acts xx. 5, 6.) After this none of Paul's companions in travel are named, except Trophimus, parenthetically, once, (xxi. 29.) No doubt much of what the historian has treated with brevity, or passed over in silence was familiar to Theophilus, whether he represented a Grecian, Macedonian, Syrian, or Roman disciple.

the probability of Timothy visiting Corinth is mentioned. It does not, however, appear that he did go thither. For although Timothy is found with Paul in Macedonia, (2d Cor. i. 1), yet it was not he that brought him tidings of the Corinthian Church, but Titus, who comforted him with the happy news of their repentance and zeal, (2d Cor. vii. 5–7.) In Macedonia however he met Titus, Silas, and I suppose Timothy, from whatever quarter the last came thither.* The 2d epistle to the Corinthians is now written in the names of Paul and Timothy, and sent by the hands of Silas, Titus, and another brother,† the apostle himself purposing to follow with others, after a reasonable lapse of time, to allow the letter to produce its intended effect, as he did, and abode there three months. Then being about to sail *thence* for Syria, he altered his plan, for fear of the Jews laying wait for him, and went round by Macedonia, accompanied by persons who had probably been deputed, at the desire of Paul and Silas, to attend the contributions of their respective localities.—Berea sent Sopatar; Thessalonica deputed Aristarchus and Secundus, and perhaps Gaius, erroneously styled in the English version "of Derbe," Acts xx. 4, but in xix. 29, stated to be of Macedonia; Timothy was of *Derbe;* and Tychicus and Trophimus probably delegates for Asia proper. "These," says the historian, "going before, tarried for *us* at Troas. And

* Whence came Timothy now? Had he returned to Ephesus before Paul left it so suddenly, Acts xx. 1? Was 1st Timothy written after Paul's departure, which says, chap. i. ver. 3, "As I besought thee to abide still at Ephesus, when I went into Macedonia?"—Did Timothy *not* abide among the "beasts of Ephesus," but hasten after him to Macedonia? Was also the similar epistle to Titus penned about this time—or were they both, more probably, composed at a period subsequent to the history of the Acts?

† Again, who was "the brother often proved diligent in many things?" 2 Cor. viii. 22.—Was it Tychicus "the beloved brother," the bearer of three epistles! Or Gaius the host of Paul, "and of the whole church" at Corinth? Or Erastus, the chamberlain of the city? Or Lucius, Jason, or Socipater, Paul's kinsman? Or might it be "Quartus, a brother!" Rom. xvi. 21, 22. Here is an ample field still open for speculation to the lovers of conjecture.

we sailed away from Philippi,—and came unto them to Troas." The *we* were of course Paul, Titus representing the Corinthian Church, Silas "the brother whose praise was in the gospel throughout *all* the churches," and another brother; the latter two being "the messengers of the churches" (of Macedonia) "and the glory of Christ."

The preceding circumstances and references present some undesigned coincidences between the history of the Acts and statements made by Paul in his epistles.

1*st*, The list of names in Acts xx. 4 requires explanation. One naturally inquires, for what purpose were so many persons now attending Paul? It could not be idle admiration that would draw them from home, where their zeal might be most available, to follow even an apostle. Neither was it likely they went for the purpose of simply ministering to him. Such instruments he could procure in every church he visited. The history, it is true, gives no hint of *their* business; but the many references, made in the epistles to the Corinthians, written about this period, to collections for Syria then forming in the various Christian communities, seem, undesignedly, to account for the association with Paul of so many individuals from those very communities.

2*d*, The want of Silas's name to the address in 1 Cor. i. 1. tallies with the omission of the use of the first person plural, at the same period of time in the history, viz. xviii. 18. to xx. 1., and both omissions are only explicable by supposing him not to have been with Paul at that period.

3*d*, The mission of "the brother whose praise is in the gospel," about the collections making at the close of this journey, (in 2 Cor. viii.) and the immediate resumption of *we* and *us* at the commencement of the voyage directly succeeding (in Acts xx. 5.), and which voyage is expressly stated (Acts xxiv. 17) to have been on account of those *alms*, correspond with each other and distinctly point to the chosen, most eminent and constant fellow-labourer of the apostle to the Gentiles in the Gospel.

The foregoing observations have extended much far-

ther than I had anticipated. There remains for consideration the claims of Luke; the particulars concerning Silas supplied in the Acts of the Apostles, and other parts of the New Testament; objections to our conclusion which may arise out of those particulars; and the bearing of our theory upon the credibility of the History of the Acts, and of the third Gospel.

The last of these topics presents, as I conceive, the main practical advantage of the proposition we have been endeavouring to demonstrate, independently of the information, familiarity with the sacred writings, and the transactions of the infant period of the church derivable from such investigations.

I trust, therefore, that the introduction and prosecution of the present biblical question in your popular periodical, may prove acceptable and profitable to your readers generally. I am, Sir, your hearty well wisher.

E. Φ. Δ.

DUBLIN, *Feb.* 3. 1845.

PUBLIC WORSHIP.

SWEET it is to meet again,
In the house of praise and prayer;
Sweet to feel we still retain
All our Father's love and care;—
Sweet to join the grateful band
Who would pay their homage due;
Sweet before God's throne to stand,
And our trust in Him renew.

Here no rancour may be found;
Hate and envy here depart;
Here is sacred, holy ground,
Love alone pervades each heart;
Love that suffereth long—is kind—
Hoping, trusting, bearing all,—
Teaching, elevating, mind,—
Freeing from Sin's servile thrall.

Precious privilege! who may
  Tell thy priceless worth to man;
Who thy varied charms pourtray,
  Who thy unbought blessing scan?
Be it ours to prize thee, till,
  Life's probation being o'er,
Honoured by our Father's will,
  We shall meet to part no more.

EDINBURGH, *Sunday, Feb.* 9. 1845.

THE TEMPERANCE REFORMATION.

THE utility and paramount importance of this righteous and benevolent movement, to the physical, and moral, and social improvement and elevation of the masses of the people, cannot be questioned by any individual at all conversant with the condition and habits of his fellow-countrymen. It is a movement claiming the strenuous, persevering efforts of every practical well-wisher to his species; its purpose is truly Christian; its furtherance essential to the accomplishment of the true ends of a commonwealth. The slave to intemperance is unfit for political enfranchisement, and the practical enjoyment of the rights of man; he is incapable of mental cultivation and improvement; of moral purpose, of Christian progress; he mars and desecrates the image of God, and glories in shame and pollution.

The efforts which have been made to stay and uproot this fearful scourge, have done something towards its abatement; have been blessed to the happy experience of thousands. So far so good. But the evil is still of enormous magnitude; it is the giant vice of our country, the inlet of almost all the crimes by which society is infested. Good has, no doubt, been done, but infinitely more remains to be accomplished. When a person is told that in Edinburgh alone, in the course of eighteen months, 2673 individuals have enrolled themselves members of its Total Abstinence Society; and

that, within the last ten years, the number of houses licensed for the sale of spirits has diminished by upwards of a hundred, he is apt to imagine that all is proceeding well enough, and to congratulate himself on being a denizen amidst so improving and moral and religious a community. But if he does not rest content with the mere surface of things, and is really solicitous respecting the physical and moral well-being of the inhabitants, he will speedily see enough to convince him that the evil is but slightly touched, scarcely diminished, and certainly not eradicated. The statements made in the Eighth Annual Report of the Edinburgh Total Abstinence Society, and the fearful revelations detailed by Bailie Duncan to the Town Council of the City, on the 4th February, should lead, not only to grave and serious consideration, but prompt to immediate, resolute, and persevering action.

It appears, that within the Royalty, there are 589 houses licensed for the sale of spirituous liquors, and that of this number 273 are open after midnight on Saturday, and on Sunday mornings and evenings. Of the keepers of these 273 houses, 79 were brought before the Police Court during the year, charged with contravening the law by various misdemeanours. "The localities where the number of public-houses is largest, are the very localities where the most misery abounds." "Where numbers' of low drinking houses exist, as they do in the Old Town of Edinburgh, they are invariably surrounded by hundreds of wretched families, who are neither half-fed nor half-clothed, and who, with shattered and emaciated constitutions, live amidst filth and misery of all kinds." In Blackfriars Wynd, 12 houses are licensed; Fleshmarket Close 13; Lawnmarket 21; Grassmarket 37; Cowgate 53.

The number of drunken persons conveyed to the Police Office of Edinburgh last year was 4895; the average number during the last four years 4690; that is, nearly one-thirtieth of the population were lodged annually in the Police Office for drunkenness. The cases for drunkenness amounted to nearly one-half of all those before the Police Court. Nor does the evil, bad as it is, rest here. When the cases of drunkenness are

specially iniquitous, commitment to the Edinburgh Prison follows, and of those commitments last year, there were 3325, being an increase over the preceding year of 126. The prisoners for all other offences during the same period numbered 2385; the Governor averring his "firm belief, that, but for drunkenness, and the evil and ruinous consequences which follow in its train, there would *not* have been *one-fifth* part of that number of commitments." Without dwelling on the fact that each case of drunkenness brought to the Police Office employs three policemen, and the consequent necessity of keeping up a larger Police force than would in a sober community be needful, with the heavy expense thereby entailed, the cost of the drunkards "being nearly the half of the expense of maintaining the whole number of prisoners," arraigned at the Police-bar, the maintenance of the committed drunkards in the Edinburgh Prison for the year was L.1299 : 1 : 1. More than half the number in prison were women, and 228 males and females under twenty years of age. Some of the guilty parties were committed diverse times, spending in jail from 113 to 263 days of the year.

These are most appalling facts. It is not easy to conceive or exaggerate the amount of wretchedness generated by these cases. Each individual has friends involved in the misery occasioned by his vice; the contagion which is spread is deplorable and heart-sickening; the ruin, and desolation, and blight of character and hope dreadful. Who that has a heart of flesh would not put forth effort to arrest this plague? The Edinburgh Abstinence Society have been active, having held 76 public meetings during the year. A City Agent is now employed by the Society, "for the purposes of visiting the members, and, by conversation and the distribution of suitable tracts, explaining and enforcing the principles of temperance among that unfortunate class of inhabitants, which Edinburgh possesses, in common with other large cities, and who are too far sunk in misery and degradation to attend our meetings, or otherwise hear the principles of the society faithfully commended to their attention." The extracts from Mr

Johnston's journal are interesting and cheering; his heart is evidently in his work, and he is pursuing it, we hope, judging from the extracts, in a rational and Christian spirit. In the six months of his engagement, he has paid 2436 visits, and distributed 2544 tracts.

Great care should be taken as to the tracts distributed; they should be plain, homely appeals, illustrated by statistical facts, showing the physical, as well as moral blessings of sobriety, and urging to its practice by addresses to the reason, and the pure and holy feelings of human nature. All denunciation, coarseness, class-attacks should be avoided. All attempts to enlist the self-styled "religious world" in this endeavour, at the expense of the one moral purpose of the union, are vain. If religion does not prompt its practical disciple to extirpate the curse without appeals to fanaticism, such aid is not worth the cost. Twenty thousand copies of a tract were distributed at the church-doors of Edinburgh, containing the statement that the "*effects*" of "the drinking *customs* and *usages* of our country" are—"*Spiritually*—They ruin the souls of myriads, and plunge them beyond redemption into the undying flames of hell." The statement we hold to be false and unchristian, and are satisfied it would induce disgust at, rather than conversion to the abstinence cause. In the lauded calvinistic "revivals" of North Wales, we have no faith, and know that scenes of gross extravagance have been enacted in that district under that name. Intoxication, mental or physical, cannot but be injurious to man, and if the necessary result of the abandonment of the one were the occurrence of the other, the reformation might to many minds be problematical.

The facilities to intemperance must be lessened. Licences should be entrusted only to moral and religious men, and even then stringently guarded and protected. The Governor of the Edinburgh prison declares: "I fear that nothing like an extensive moral renovation of society can be reasonably expected while the facilities for intemperance are so great. Build a Church and Penitentiary in every street, with all the means and appliances on the side of religion and virtue, and allow a dram-shop to be opened every second or third door

with all its means and appliances towards vice and crime, and the result will be, that, seconded by *the inherent depravity of our nature*, criminals of all sorts will be produced much faster than they can be reclaimed." We regret that this important testimony is injured by the theology of the Governor, and that it is thus circulated in the Abstinence Society's Report. The causes enumerated are sufficient to justify the validity of the Governor's statements, without any seconding. If "the inherent depravity of our nature" be fact, not fiction, the Abstinence Society may abandon its labours, and Governor Smith's is the only important and needful calling, the close custody of moral monsters. The efforts of philanthropy, the mind of man, the mission of the Saviour,re pudiate this theological libel on our race, and vindicate, and will finally redeem humanity from every evil by which it is beset, and by which its onward progress to the attainment, and manifestation of Christian excellence and purity has been retarded.

GOD SPEAKING IN CHRIST.

To the Editor of the Christian Pioneer.

SIR,—The expression, "God speaking in Christ," may be considered as a principle of very great importance in the interpretation of the Scriptures. At least, I cannot help regarding it so myself. In my mind, it throws light on what is otherwise obscure, and solves all those difficulties which have so long perplexed theologians respecting Christ. At the same time, it imparts the most lively interest to the records of eternal life. It gives vitality to them, or is the medium through which they give vitality to us. In short, "*it is full of grace and truth.*" And who can deny it? Or who that admits it, can want any thing necessary to salvation? I have sometimes thought that it might be the universal principle of comprehension among the different denominations of Christian professors, and be

the promoter of harmony, peace and love. It is, however, very salutary in its tendency; and I think there can be no doubt that it is founded in truth, as it sheds the light of truth around.

I am, therefore, anxious to recommend it to the attention of your readers. And with this view, I solicit the favour to occupy a small space in your useful and independent periodical.

In the first place, Jesus Christ has plainly told us, that God spoke in him. He said to his disciples, "The word which ye hear is not mine, but the Father's who sent me;" John xiv. 24. How much is implied in this passage! Nor is it a solitary one of the kind. There are many of the same import; and were I to enumerate them, I should extend my remarks to a much greater length than I originally intended. Let it, therefore, suffice to mention only a few.

The people, we are told, on one occasion, marvelled at the sayings of Jesus; and they exclaimed, "How knoweth this man letters, having never learned?" John vii. 15. He stood before them in form as a man; but something more than human appeared in his sayings. How were they to account for this? Jesus solves the question, by immediately answering, "My doctrine is not mine, but His that sent me;" John vii. 16. This would account for every thing. His words were not the dictates of human, but of divine wisdom; and it was the divine spirit and power and goodness that breathed in them; for it was God, he told them, who had sent him; and he who had sent him was with him, and in him. And, therefore, his doctrine was not his own, but His who had sanctified and sealed him, and sent him into the world; John vi. 27; x. 36.

In the prayer of Jesus to his heavenly Father, as recorded in the 17th chapter of St John's Gospel, he says, "I have given unto them *the words* which thou gavest me;" verse 8. The very identical words that he had received from the Father, he had given to his disciples. And he adds, in the very same verse, "and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me."

Christ plainly declared to the people, that "the Father gave him a commandment what he should say, and what he should speak. And whatsoever he spoke, therefore, even as the Father said unto him, so he spake;" John xii. 49, 50.

On other occasions, Jesus said, "The works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me." "If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works; that ye may know, and believe, that the Father is in me, and I in him." "Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works;" John v. 36; x. 37, 38; xiv. 10. He said, moreover, that "all things were delivered unto him of his Father;" that "all power was given unto him in heaven and in earth;" and yet so subordinate was he to that gracious Being who had invested him with these mighty gifts and endowments, that "he could do nothing of himself;" Matt. xi. 27; xxviii. 18; John v. 19.

Thus the words which the people heard proceeding from the lips of Jesus, were not his own words, but the Father's who sent him.

And accordingly the Apostle Peter said to them, "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you, by miracles, and wonders and signs, which God did by him in the midst of you, as ye yourselves also know;" Acts ii. 22. It was *God* that wrought these mighty wonders; and it was *by* Christ, as his agent and messenger, that he wrought them.

There is another remarkable passage, bearing on the same point, and the last that I shall mention: "God, who at sundry times and in diverse manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son;" Heb. i. 1, 2. It is *God* that speaks to us. It is *by* Christ that he speaks; and, therefore, the words are the words of God, and not of Christ only.

Hence, "the word," the word of God, "was made

flesh, and dwelt among us." The divine purpose and will, the divine decrees, the divine wisdom and power, the divine spirit and essence,—all were embodied in Jesus Christ, who was a man approved of God; all dwelt in him, and operated through him. The Godhead was with him bodily. The word dwelt and tabernacled in the flesh. And this word, "the word of life," thus incorporated in a human form, thus rendered visible, as it were, through the operation of a living human being, the apostles, by a very natural figure of speech, "had seen with their eyes, had looked upon, and handled with their hands." In their daily intercourse with Jesus, they had seen it, and handled it. As it dwelt with him, it dwelt with them, through him; and having thus been made flesh, and taken up its abode in this earthly tabernacle, they had fellowship with the Father, and with his Son Jesus Christ. See the 1st chapter of St John's Gospel, verse 18; and the 1st chapter of the 1st Epistle of John, verse 3.

Hence, all that was done in the gospel dispensation, is to be ascribed to God. It was his work; and "without him was not any thing made [*or done*] that was made" [*or done.*] "Of him, and through him, and to him, are all things." "He is above all, and through all, and in us all." And "of Him, Christ Jesus is made unto us wisdom, and righteousness, and sanctification, and redemption; that according as it is written, he that glorieth, let him glory in the Lord;" John i. 3; Rom. xi. 36; Eph. iv. 6; 1 Cor. i. 30, 31.

Hence we see how Jesus and the Father were one. God was with him, resided in him, and was never separated from him. He was closely and completely united to him, and did all things through and in unison with him. So that they were one, in spirit and love, in design and operation, in harmony of purpose and will. And when the same word which was communicated to Jesus Christ, shall dwell in us, and operate upon us to promote the like heavenly spirit of love within us, we shall be one with him and his heavenly Father, as they are one; the same spirit will pervade us, and through the continued operation of this holy

influence, we shall be made perfect in one; John x. 30, xvii. 20–23.

Hence we see how Jesus is in "the form of God." God is with him, and speaks by him, and displays his divine attributes through him; Phil. ii. 6.

Hence we see how Jesus was "in the bosom of the Father." He was closely united to him, and intimately acquainted with his counsels; John i. 18.

It is thus, also, that the whole Gospel is rendered plain and simple to us; so easy to understand, that "wayfaring men, though fools, shall not err therein;" Isa. xxxv. 8. For if, in any instance, Christ appears to be endowed with powers more than human, and to be invested with Divine attributes, we should never forget that God was with him, and in him, and worked all in all through him. And, therefore, he was indeed highly exalted, and the glory which was given to him, might seem as though it were his own;—"the glory *as* of the only begotten of the Father," John i. 14;—but he has told us plainly, that the word which he addressed to the people was not his own, but the Father's who sent him, and that the Father who dwelt in him did the works.

It is thus, too, that every objection is obviated, from the consideration that Jesus is a man, yet the Divine Messiah, the Saviour of the world, the Head over all things to the Church, and the Judge of mankind. For he has been invested with Divine powers, and they operate through him, to accomplish all the mighty purposes of his divine mission, and his heavenly kingdom. And surely his heavenly Father could empower him to do this, and much more than this, if it seemed wise and good in his sight. And Jesus is thus "highly exalted, and has a name given him which is above every name, that at [or *in*] the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord; *to the glory of God the Father;*" Phil. ii. 9–11. Thus, though "he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased,"—

all is to redound to the glory of the Father, from whom it was originally derived, and whose, in fact, it is; 2 Peter i. 17. See also the 16th and 18th verses of the same chapter, in connection, and the account of the transfiguration, Matt. xvii. 1, &c.

It is from this view, also, that we see the propriety and force of our Saviour's expressions,—"He that receiveth me, receiveth him that sent me." And "he that despiseth me, despiseth him that sent me;" Matt. x. 40; Luke x. 16. Because he did not utter his own words, but those of the Father; and it was not by his own power or authority that he acted, but by the power and authority of the Father. And, therefore, the obedience or disobedience that was shewn to the one, was shewn to the other.

Hence, the following words are applicable to all those who live in the midst of Gospel light, and Gospel privileges:—"No man cometh unto the Father but by me." And, "Neither is there salvation in any other: for there is none other name under heaven *given* among men, whereby we must be saved;" John xiv. 6; Acts iv. 12. Such persons are placed within the limits of Christian responsibility; and for the use or abuse of their privileges, they will hereafter be called to account.

As we see "the glory of God in the face of Jesus Christ," 2 Cor. iv. 6; as Jesus is "the brightness of the Father's glory, and the express image of his person;" Heb. i. 3; as they are ever to be regarded as one,—in design and operation, in spirit and love,—we should always remember, that when Jesus is speaking to us, it is the Father who is addressing us.

When we hear him proclaiming the acceptable year of the Lord,—that he has come to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, and to seek and to save them that are lost, it is the spirit of our Father that breathes in this grace and love, and announces these glad tidings; Luke iv. 18, 19; xix. 10.

When Jesus pronounces blessings on the humble, the meek, the sorrowful, the persecuted, the merciful, the pure in heart, the peace-makers, it is the Father that,

in these tender accents of parental love, blesses his obedient and devoted children; Matt. v. 1–12.

When our Lord and Master enjoins us to love our enemies, to bless them that curse us, to do good to them that hate us, and pray for them that despitefully use us, and persecute us, it is our Father that thus teaches us to be mild and forgiving, and to do good for evil; while, at the same time, he exhibits to us a remarkable illustration of that benignant spirit in his own Providence; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. And it is, therefore, proper and becoming that we should be perfect, or merciful, as our Father who is in heaven is thus perfect, thus merciful; Matt. v. 43–48.

When Jesus tells us that it is not the will of our Father who is in heaven, that one of his little ones should perish, and that there is more joy in the presence of the angels of God over one sinner that repenteth, than over ninety and nine just persons, who need no repentance,—it is the Father who is thus addressing to us his kind invitations of mercy; who is thus leading us to repentance by goodness; who is thus wiping away our tears, quieting our alarms, encouraging our hopes, assuring us of forgiveness and love, and filling us with peace and joy; Matt. xviii. 14; Luke xv. 7; Rom. ii. 4.

When Jesus pourtrays to us the kind and merciful Father in the affecting parable of the Prodigal Son, it is the Father of all, the Father of mercies, who is thus speaking to his disobedient and sinful, but penitent and returning children, and who is thus graciously pardoning their transgressions, and receiving them, with a Father's pity to his favour and love; Luke xv.

When the blessed Saviour proclaims to us the glad tidings of salvation,—it is that infinitely benignant Father, who is the God of love, that is thus assuring us that he so loves us, that we shall not perish, but have everlasting life; John iii. 16.

And if, in the mean time, Jesus speaks to us of the good Providence of God; if he tells us that it watches over us with so much care, that not a hair of our head

shall perish, and that all things necessary for our welfare shall be provided for us,—it is our heavenly Father who is addressing to us lessons of trust and hope, and giving us comfort and consolation, peace and joy.

It is our Father, in fine, who is speaking to us in Christ, in all the sublime doctrines, and pure and heavenly precepts which he taught; in all the gracious words which proceeded out of his mouth. The Father's spirit pervaded him, and dwelt in him; and he is the Father's express image, and the brightness of his glory. But let me again remind the reader of the caution of the apostle, that however highly Jesus may be exalted, and however deeply we may venerate him, for his splendid office, and mighty powers, yet all is to be done "*to the glory of God the Father.*" "For of him, and to him, and through him, are all things." He is the source and fountain of all. And to him should be praise for evermore; Phil. ii. 9–11; Rom. xi. 36.

This view of the Gospel is, I think, evangelical and Christian. We are hence "complete in Christ." For can we have more of the felt presence of God, more of his spirit, of his energy, more of his divine operation; of his sanctifying influence, of his grace and love, of his fulness and blessedness, of his will and counsels, than what this view imparts to us, and fails not to give us, when we receive it thoroughly into our minds? It is "full of grace and truth," and blessedness attends it for ever. May its light be universally diffused, that "the word of the Lord may have free course, and be glorified" through all the earth. F. K.

MISCELLANIES.

Birmingham Unitarian Brotherly Society.—The Annual Meeting of the Members of this Society, was held on the 5th January, in the Upper Vestry of the New Meeting-House, Birmingham, when an address was delivered by Mr Charles Edwards, the Secretary, "On the Rise and Progress of the Catholic Church, with a few remarks on the causes which led to its downfall," after which reports of the seve-

ral institutions in connection with the society were laid before the meeting, and of which the following is an abstract—Number of pupils in the several Unitarian Sunday Schools in Birmingham, males 1154, females 343, total 1707—who are instructed by 265 teachers. *The School Libraries* flourish in a most satisfactory manner—the total number of books in all the libraries is 4460, which have been renewed and exchanged during the year to the extent of 19,455—the libraries are supported by halfpenny per week subscription—number of subscribers 639, being an increase of 74 over last year. Number of Depositors *to the Savings Clubs* during the year has been 765—of deposits 11,744; of repayments 1063—amounts deposited £394, 5s. 9d., repaid £350 : 11 : 9—increase over 1843 of depositors 67—deposits 960—repayments 97—amount of deposits £58 : 7 : 1½—of repayments £36 : 7 : 2. *The Brotherly Benefit Society*, formed in 1798, has 281 members—increase since 1843 of 18—and the advantages held out to its members are greater than any other similar society in Birmingham—subscriptions during the year £139 : 7 : 8½—payments for sickness and funerals £80 : 3 : 1, being a saving on the subscriptions of £59 : 4 : 7½. The amount received and due for interest on mortgages is £170 : 8 : 2½, and making a total saving during the year of £229 : 12 : 10. The total capital of the Society now amounts to £2861, 15s. 6½d., upwards of £2500 of which is invested on freehold securities. This society is independent of the New Meeting Provident Fund. *The Loan Fund*, also in connection with all the schools, was established many years since to aid its members in times of adversity, or to help them in business by loans of, not exceeding £15 each, is supported by subscriptions of its members of 6d. per quarter, and continues its operations with great effect and utility—receipts and payments during the year are as follows, namely—subscriptions £8 : 19 : 6—loans repaid £50 : 16 : 6—amounts lent on loans (2 at £15 each, and 3 at £12 each) £66. The total amount of the fund is £152 : 1 : 7. All the above institutions are based upon the wisest principles, and are of great benefit to the industrious classes of Birmingham, and it affords us much pleasure to learn their prosperous condition.

Died at Glasgow, February 7, aged 59, Mr Thomas Newton. This very estimable and truly good man was a native of Selby, in Yorkshire. In early life he came to Scotland, in furtherance of his employment, as an operative engineer and iron-founder. By unwearied industry and

strict frugality, he gradually rose through the various branches of his business, till he entered into partnership successively with two or three different firms, first in Johnston, and subsequently in Glasgow. Bred up among the Methodists, Mr Newton was strongly attached to that religious communion; and was one of the Trustees of the Chapel erected by the Methodist New Connection in Glasgow. He was a thorough Bible student, and so intimate was his acquaintance with Scripture passages, and his readiness in quotation, that often was it said, "You Unitarians must be wrong, for Mr Newton, with his Bible knowledge, is opposed to your doctrines." Earnest and truth-loving, examination of Scripture was his favourite study, and that study led him to Christian Unitarianism. With the honesty and fervour of his soul, he not only embraced, but openly professed, and consistently acted up to its sacred and benevolent principles. Intimate was our friendship; and assiduous his labours at all times in aid of our efforts. We mourn our personal loss, and that sustained by the Glasgow Congregation in his removal, but we cannot question that to him it is gain. With his bereaved family and their widowed mother, we heartily sympathize. The best of all patrimonies is that of his children, the inheritance of an unsullied name; and full on the spirits of the afflicted may the priceless consolations of the Gospel of Christ, which he held so dear, be poured by the Father of mercies. Mr Newton's funeral was attended by a concourse of friends of every persuasion of religion, and the services conducted by Mr Harris, Mr Boucher, and Mr Forrest.

Whilst recording the decease of Mr Newton, we are forcibly reminded of the great mortality which has occurred amongst our friends at Glasgow. Within two brief years, the congregation has been deprived by death of many valuable members.—Mr Rae, one of the four individuals through whom the chapel was erected; a trustee; and in every relation a faithful supporter of the interests of Christian truth and righteousness; an honest man—honest, where worldlings would have escaped peril by shifting off obligations.—Mr Williamson, one of the oldest members of the society, ever anxious for its prosperity and rejoicing in its welfare.—Mr W. G. Marshall, struck down in the midst of life, through scrupulous fidelity to the duties of his station and the interests of his employers; active and earnest in the society's affairs, and for years on its committee, or chapel treasurer.—Mrs Steele, venerable in years; a most indulgent parent, anxious for her chil-

drens' welfare, full of kindly feeling towards all the creatures of God: bearing with exemplary patience, and truly Christian resignation, severe and long continued illness.—Mr Hedderwick, of whom we gave a sketch, vol. xviii. 530–532.—Mr Bryson, distinguished by firmness of purpose, and conscientious adherence to right; in early life a soldier, and first through the breach at Badajoz; in later years a lover of peace; in youth, "chiefly on account of the doctrines" which the Kirk of Scotland "declared the Gospel taught," driven to "reject the Bible;" in manhood, induced, by hearing, "the repeated injunctions" of the Unitarian minister of Glasgow to the hearers of his evening lectures "to search the Scriptures," and thereby to withdraw "from the paths of infidelity," and with "gratitude to God," made "happy" in the knowledge of the truth as it is in "Jesus;" [Christian Pioneer, vol. i. 232, 233,] for years a member of the Committee of the Scottish Christian Unitarian Association, as well as of the chapel, and always punctually at his post; apparently in excellent health attending committee meeting on a Tuesday evening, and summoned to eternity within forty-eight hours thereafter.—Mr Robert Anderson Glen, giving promise of excellence, earnest in the acquisition of knowledge, making himself proficient in organ music, that he might aid the psalmody of the chapel; [Christian Pioneer, vol. xviii. p. 560,] and now in the spring-time of existence, taken away from affectionate and sorrowing friends. These are among the many bereavments which have fallen on the Glasgow church, in addition to removals of other friends to England, and various parts of the world. They show the duty of untiring exertion, of working while it is called to-day; the frailty and precariousness of life; the blessedness of Christian hope, the solemn necessity and joyousness of the consolations and promises of God in Christ Jesus.

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ADDITIONAL REMARKS ON THE PROBABLE PROSPECTS OF MANKIND.

To the Editor of the Christian Pioneer.

SIR,—Some of the remarks offered to the consideration of your readers in the February Number of your useful periodical, on the Scriptural Views of the Prospects of Mankind, may not, in their details, exactly accord with the sentiments which many entertain; with yourself, Sir, I know it has long been a decided principle, that "the Divine Being is not only ONE in the plain and only proper sense of the term, but that He is actuated by a universal love to his creatures;" and I believe this is a general impression upon the minds of Unitarian Christians; but, as the general principle involves many interesting particulars, and we are both authorized and required to endeavour to trace out His beneficent designs, so far as He enables us to do so, by more or less clear disclosures of His purposes, so the ideas which I have advanced respecting the return of the Jewish nation to their ancient land, of the first resurrection, consisting "of the excellent of the earth," and of the personal appearance and reign of the Messiah, at a period when "the knowledge of Jehovah shall have covered the earth as the waters cover the channels of the deep," have been advocated by several of our ablest and most enlightened commentators, who have applied their attention more immediately to the subject; particularly by Bishop Newton, in his admirable "Dissertations on the Prophecies" (penned prior to his becoming a *Bishop*), and by Dr Priestley, at considerable length in the con-

cluding part of his notes on "the Book of Revelations," and on other parts of the Scriptures, wherever they appear to apply to this subject. Some learned men, indeed, among whom is Dr Whitby, have embraced different views concerning "the first resurrection," and the "thousand years" of our Saviour's reign, as predicted in the book, generally so figurative, to which we refer. But this appears to me to have arisen from causes which may well be accounted for in perfect consistency with the reality of the glorious event. By the celebrated Joseph Mede, Bishop Hurd, Sir Isaac Newton, and others, who have devoted their time and talents particularly to the subject, this book is considered as much more fully anticipating the history of the Christian Church, and of the world down to that period, than any other part of the sacred writings; and, I beg to observe, that though eastern symbols are usually employed in describing the events intervening from the first advent of Christ to the period of his millenial reign, yet that some of the very plainest and fullest predictions relating to his "second coming," and his actual sovereignty over mankind, are contained in this book, particularly toward its conclusion. The symbols which relate to the heathen and anti-christian world, were in general not intended for the use of the determined votaries of these corrupt systems, but of those genuine Christians who were the victims of their blind and cruel oppressions; and those of them who have applied their minds to the subject, have, for the most part, agreed as to the leading features of those predictions, and have pointed out many striking applications to facts, to be distinctly traced in no other prophecies, though agreeing in the great outlines of Daniel's visions applying to the same events; and according with many particulars contained in the parabolic and the more literal predictions of our Saviour, and in those of the other apostles in their preachings and writings.

As this book is explicit as to the glorious and happy state of the world at the period of the full and proper establishment of the Messiah's kingdom, so it is amply supported in this representation by the very numerous

and copious prophecies of the Old Testament, particularly of Isaiah, and of almost all the succeeding books down to that of Malachi. According to the uniform testimony of these prophets, there were prior to it to be heavy judgments, which, with their effects, were to continue for a series of ages, upon the Israelites, both of the ten and the two tribes, and upon all the idolatrous nations by whom they were surrounded; the result of which would be that the Israelites, being in a most extraordinary manner preserved in the midst of their dispersions, will at length be brought to a reunion with each other as one nation, and to the acknowledgement of the one true God, and of "a branch of the house of David," "a root of the stem of Jesse," as their anointed king; and that under this sovereign they will be reinstated in Palestine, and live in great tranquility and prosperity, taking the lead in the worship of Jehovah, and living to lengthened ages in the practice of righteousness under his dominion; while the other nations will, many of them, as such, sink into oblivion, their well situated countries and famed cities being taken and destroyed, and other nations arising, who, after passing through many changing scenes of good and evil, and experiencing strange mixtures of light and darkness, shall eventually agree to recognize the Israelites as God's chosen people, and unite in offering their annual devotions before the temple which shall have been re-erected in His ancient city of Jerusalem.

If what has been offered in this, and in your last Number, on the prospects of mankind, be founded in truth, it appears to follow, that the will of God is supreme and absolute over the mind and character, no less than the physical destiny of man; and though he has a will of his own, which often wanders far from the path of righteousness and of true happiness, yet that the ultimate designs of his Maker, which are full of wisdom and beneficence, can never be defeated. It is well known that this position, extending to every particular of human life, was advocated by Priestley, and maintained by Mr Belsham and many distinguished writers, both Unitarians and good men of other persuasions. But they have pretty generally agreed in

the doctrine that He will, by a course of discipline suited to their respective requisitions, bring them through successive stages to ultimate obedience, and consequently to the proper use and true enjoyment of their being. The recent discoveries in phrenology, which, in a general point of view at least, appear now to be sufficiently established by facts, strongly confirm the position that the human frame, mental and moral, as well as corporeal, is indeed altogether the work of the One Creator, and that both its present and its future existence is wholly dependent on His sovereign will. This valuable species of knowledge is now rapidly diffusing, and is producing, and must continue to produce, in the minds of those by whom its facts are witnessed, a spirit of increasing moderation and mildness in their judgments concerning themselves and their fellow-creatures universally. Long has it been known that, though there exists in all men voluntary powers of excellent use in the choice and regulation of their conduct within certain limits, yet that it is greatly impeded, and liable to be misled by the narrowness and imperfections of its knowledge; that, in fact, the Hindoo, the Mahomedan, the still less advanced tribes of the Southern Ocean, and the aborigines of America, and of the high northern latitudes, and even reputed Christians in most of the forms they have assumed, very generally, and as by an almost inevitable necessity, receive and retain the mental and moral cast of their predecessors, and can be brought only, through slow gradations, by the progress of increasing knowledge and cultivation to the state of truly enlightened, religious, and virtuous persons. But in proportion as such means are employed, and are brought to their natural and proper operation from the earliest stages to the most advanced periods of their lives; and especially as they are continued through successive generations, great advances in all these respects are the natural results, and those which have been generally experienced.

The best ideas which we can form with respect to the means of carrying on this advancement are indeed extremely imperfect, and none but our Allwise and Almighty Author and Disposer can conduct it to its full

and best issues; but He can do it, and, as He is all-beneficent also, there is, independently of the assurances of prophecy, great reason to conclude that such is the appointed result, the grand consummation, of His designs. Whoever will look through the numerous, full, and explicit predictions, contained more especially in the three larger books of prophecy (Isaiah, Jeremiah, and Ezekiel), applying to the ultimate return and final establishment of the Jews in their ancient land, must be convinced that such is their purport, unless he can conceive that allegory and mystery is the character of the plainest prophetic statements; and they are no less explicit in their descriptions of the moral character to which the Jews and surrounding nations will attain, than of the temporal prosperity and happiness with which they will be blessed; or of their union in the worship of the One Jehovah, and the acknowledgement of His Messiah in his true capacity. Previous to these gracious promises, there almost as uniformly appear awful forewarnings of those dispersions and calamities which the Jews have actually undergone, and continue to suffer to the present day; a state of things which, so far from being similar to that of nations in general, and therefore such as may be supposed to have been anticipated by human sagacity, is, as to the general fact, and as to the distinguishing features attending it, so peculiar, as to have presented a contrast with other nations, that has ever attracted the astonishment of observers, and of the world at large. These peculiarities are in several respects evidently such as may justly be considered as resulting from the extraordinary light and influences they had previously received, and of their no less extraordinary blindness with respect to the Christian Revelation. Their ancient record, and that which they treasure up as most faithful and sacred, everywhere represents them as prone to idolatry, even in its grossest forms; whereas the present well known state of two of the tribes, nationally and individually, presents them before us as the most decided and consistent worshippers of the One true God; and upon this principle, and their constant expectation of a Messiah to enable them to overcome their adversaries, and re-

cover the possession of their ancient land, they remain a distinct people.

Thus their character, so far as it has advanced, exhibits the strongest traits of having been formed under the divine governance to which they have been subjected. No foreign influences, great and accumulated as well as various, seductive, and appalling as they have been, in all the nations of the world through whom they are dispersed, have diverted them from their national and individual adherence to their leading principles. They continue to recognise the whole law of God by Moses as obligatory upon them, as his chosen people. This surely is a strong earnest that, when they shall come to the knowledge and conviction of His whole will by His Messiah, they will, with the like decision of character, adopt a corresponding profession and conduct. Their conduct and circumstances up to the present moment, afford a striking proof that, in both respects, they have been subjected to the divine governance, and that, as it has conducted them through various vicissitudes, both of good and evil, to their present state of character and condition, so it will proceed to the consummation of its designs toward them; that, at length, the "veil which has so long remained over their eyes," will be removed in a manner no less remarkable and effectual, and that their predicted virtue and true piety, no less than their promised temporal tranquility, prosperity, and happiness, will be as truly and completely realised as their present dispersion, and their strict adherence to the forms of their ancient law.

We might here enlarge upon the same divine governance as extending to the world in general, and more especially to that portion of the nations who are destined to live with their Israelitish brethren, under the reign of the Messiah; but as your limits will not permit of such an enlargement in the course of a letter, I hasten to the general inference, that if one race of men, including the individuals composing it, or, perhaps, in the first instance, one generation of that race, together with a selection of them from all former generations, can, *as such*, be brought to a state of religious and moral union in obedience to their Creator, it seems to

follow that the human mind, no less than its corporeal frame, is His work, and that, by certain steps and influences, which we are unable distinctly to trace, He is forwarding His designs—which, although they have, in past ages, and up to the present period, consisted of a mixture of much good and evil, yet that their ultimate tendencies and final issue evidently appear to be the advancement of human virtue and happiness. I am the more induced to advert to this principle, as a writer of growing popularity, much to be esteemed for his right forward integrity, and his ready and commanding talents and utterance, is using both his own powers and those of an American friend, by means of the press, in maintaining the principle that man has the absolute command over his own character, and that "the wicked" will be universally and finally destroyed, after undergoing sufferings of a length and intensity proportioned to their past misconduct.

"I do not," says Mr Barker, "believe that God from the beginning foreknows any man's character. I believe that when a child is first born into the world, God no more knows whether it will be good or bad, faithful or unfaithful, righteous or wicked, than the parents of the child themselves." "Without doubt, God will do the best he can for all the children of men, and when he has done his best to make them good and happy, and failed of success, he will do the next best thing, shut them out of existence altogether." And are such the views of the Almighty Author of nature, and of the volume of revelation, which are formed by one who investigates freely, and writes and publishes copiously, for the enlightenment and improvement of his fellow-creatures? They are, indeed, beyond comparison less objectionable than that most horrible of all tenets, which they are chiefly intended to oppose, while they plainly represent the Deity as stripped of two of his attributes, Omnipotence and Omniscience. But how can Mr Barker conceive that a Being thus deficient in the foresight and power adequate to the removal of transgressions against his laws, except by the utter and final destruction of the transgressors, can be competent to the government of the world? Upon this principle,

how is the whole course of prophecy, commencing at the earliest, and reaching down to the latest period of time, to be accounted for? The frequent extracts which Mr B. is in the habit of making from the Scriptures, and the passages on which he founds his doctrine of final destruction, sufficiently show his reliance on these writings as, in conjunction with the dictates of his understanding, the foundation of his sentiments. In what manner he undertakes to reconcile his views of the divine attributes with prophecy, which so manifestly implies a complete foreknowledge of the things predicted, does not appear; nor how a Being so defective in knowledge and power can be competent to govern the world of mankind, and, moreover, the whole creation. It is surely unnecessary to enter on a recital of the numerous passages of Scripture that might be adduced in proof that "the One Jehovah," *i. e.* the *self-subsisting*, is distinguished from his creatures, not only by the eternity of His being, but by the infinity of all His attributes. As He is "without beginning of days or end of years," so He is ever present with all His works; and whenever and wherever He perceives and acts, He must perceive and act with infinite perfection, and must carry on all his purposes to their completion. As the sole Author and preserver of all created beings, He is alike present in all times and places; and where and when He *is*, His knowledge and His power over them must be absolute and complete. "I," saith He, "am God, and there is none else—declaring the end from the beginning, and from ancient times the things that are not yet done; saying, My counsel shall stand, and I will do all my pleasure." Accordingly, He predicts the rise and fall of all the great empires of the world preceding that of the Christ or Messiah, and declares of this kingdom, on which the prophecies expatiate with the most rich and beautiful imagery, and in contradistinction from all the rest, that "He the God of heaven shall set up a kingdom which shall never be destroyed;" and of the "Son of Man," to whom, in the view of the prophet, it was actually "given," denoting its certainty that "all people, nations, and languages, should serve him," and that "his dominion is an everlasting dominion

which shall not be destroyed." And have we not already witnessed great strides towards the prevalence and establishment of this kingdom? Did not the "Son of Man" himself, while contemplating in the first instance the ignominious and agonizing death of the cross, declare—what to human sagacity, under those circumstances, must appear of all events the most incredible, that "he, if he was lifted up, would draw all men unto him." Did he not, on various occasions in the course of his ministry, declare at once the rejection of the Jews from the kingdom of God, and the call of many of the Gentiles, then, in general, gross idolaters, to become subjects and members of that kingdom? And were not these events strikingly realised, in a most awful manner on the one hand, and in a most interesting and satisfactory manner to a wide extent on the other, during the very age of his Apostles? And were not these predictions delivered in opposition to all human credibility, when "he was not" personally "sent, but unto the lost sheep of the house of Israel," and when never were a nation more intent on the appearance of a descendant of one of their ancient kings, in conformity with their prophecies, to assume the very office to which Jesus was appointed; and when the Greeks and Romans were never less disposed to yield submission to so humble and despised an individual! Now, the characters which were formed in the primitive ages of Christianity, whether from among the Jews or the Gentiles, for the Christian Church is well known to have consisted of a selection from both, though in much the larger number from the Gentiles, exhibited in many respects a most striking reverse of that which the same individuals had previously borne. They not only forsook the idolatries of Gentilism and the bigoted superstition which distinguished the Jews in general, and became united as one body, but in direct opposition to the martial spirit by which both were actuated, and to the erroneous anticipations of the Jews under their Messiah, they suddenly assumed, and regularly maintained a most gentle and unresisting, though firm and dignified disposition and conduct. Never do we read of their lifting up an arm, or even betraying a spirit of animo-

sity against their opponents, whose conduct toward them, whether on the part of Jews or Gentiles, was just the reverse, hunting them out, and persecuting them with the most relentless cruelty, simply because they persevered in maintaining their allegiance to Jesus as the Christ or Anointed of God. The weapons which they used were, indeed, as opposite as the dispositions they manifested; they endeavoured, by the benevolent miracles which they wrought, or to which they bore their testimony, to overcome the hostile spirit, and subdue the inveterate prejudices of their adversaries; and by such means, and such alone, they increased their numbers from the ranks of their adversaries, and made the Christian name to increase and prevail by degrees, notwithstanding the most deadly and long-continued hostility!

I appeal to Mr Barker, or to any who maintain that the Divine Being has no foreknowledge of future events, not even of events so important as those of the character and destiny of the Saviour of mankind, and no power in determinining the characters of men, how, upon such principles, he can possibly account for such predictions and such facts as those to which I have briefly and imperfectly referred? It is true that complete foreknowledge can only be the accompaniment of a complete and absolute power to accomplish its purposes. As all the actions and dispositions which are connected with characters flow from the voluntary powers, those powers must be no less subjected to His absolute causation and governance than the actions and events to which they give rise. The truth is, the will of man is only one of those, or operations of the mental and moral frame which are the result of his organization, and the influences to which it is exposed; appetites and passions arise within him, and these ripen into volitions, the strongest or most predominant of which determine his conduct. And the whole is so modified and controlled by the Creator, as through certain gradations and vicissitudes, and with His occasional interventions, to lead to the most effectual accomplishment of His purposes. Mr B. believes that these purposes are the virtue and happiness of His creatures; but,

maintaining that His powers are limited, and that the will of man is not subjected to His control, he concludes, and thinks, that the Scriptures bear him out in the conclusion, that, failing in His purpose, He is reduced to the necessity of "shutting them out of existence!" Like many other inquirers, he seems, insensibly to himself—for his rightforward honesty and ingenuousness cannot for a moment be questioned, to have formed a system, and then sought out particular passages of Scripture appearing to favour his views, without a sufficient regard to their connection and the general purport of the sacred volume. It is, indeed, a great truth, much too little considered, that *death* or *destruction*, in the proper sense of those terms, is everywhere in the Scriptures declared to be the final punishment annexed to sin. But, then, it is the great principle of the Gospel, that, "as in Adam all die, so in Christ all shall" eventually be made alive, *i. e.* "quickened," or advanced to a state of physical and moral "incorruption."

HOMO.

PLEASURE—DUTY.

THE syren voice of Pleasure calls—
Oh! list not to her lay;
She'll lead thee through enchanted halls,
And steal thy soul away.

But go not thou—for danger's there—
Quaff not her nectar-bowl;
Though all seems beauteous, bright, and fair,
'Tis ruin to the Soul.

Arouse to duty, let thy heart
Be e'er inclin'd to good;
And never from the Right depart,
Whate'er life's diverse mood.

G.

AN ATTEMPT TO EXPLAIN THE WORDS REASON, SUBSTANCE, PERSON, CREEDS, ORTHODOXY, CATHOLIC CHURCH, SUBSCRIPTION, AND INDEX EXPURGATORIUS.

By A Presbyter of the Church of England.

(Continued from p. 105.)

OF CREEDS.

Creed is a Latin word, and signifies a Collection of Articles to be believed: and agreeably to this it is expressed in Greek by the word *Symbolon*.

As the opinions which we embrace and believe have great influence upon our actions, it is of the last importance to a man's self, and the society he belongs to, that his opinions be founded in truth. Hence he is induced to perform the duties which result from the several relations he stands in to the vast variety of beings about him. He is easy to himself and to the rest of the world with which he is connected.

Before the time of our blessed Saviour, the heathens believed so many absurd doctrines concerning their gods, that all the nations of the earth were corrupted to the last degree in their sentiments and practices. From their belief in some of these gods, they learned drunkenness and filthy excess; from others, war, havoc, and desolation; from others, the most shocking impurities and sensualities; and from others, fraud, theft, and robbery. The Jews likewise were greatly corrupted in their notions of religion. The Sadducees openly declared against spiritual beings and a future state. The Pharisees were strict indeed in observing external appearances and outward ceremonies; but presuming on these as sufficient, they neglected to purify their hearts; and practised all secret wickedness without restraint. To rectify these terrible disorders, God was graciously pleased, in his own good time, to send his beloved Son into the world, to appear amongst us as a man, vested indeed with divine authority, to instruct us fully in our duty, and to lead us to happi-

ness by the performance of it; to give us in his own example, a perfect pattern of all virtue, and at last to sacrifice his life itself and suffer the most ignominious death, to obtain pardon and immortal life for those who should believe in him and keep his commandments. This was the glorious person so long expected by men, especially by the Jews, under the name of the *Messiah*, the *Christ*, or *the Son of God*. When Jesus of Nazareth appeared in the world he manifested himself, by most convincing proofs, especially by his resurrection from the dead, to be this divine person: and his apostles were sent all over the earth, endued with most miraculous powers, to declare and prove to the world that this Jesus was the CHRIST whom they had so long expected: and when men were, by their preaching and miracles, convinced hereof, and professed their belief of this doctrine, they were admitted into the Christian religion, and baptized in the name of the one God and Father of all, of his Son Jesus Christ, and of his Holy Spirit. And the belief and profession of this one proposition, that Jesus of Nazareth is the Christ, was all that was required by the apostles from their proselytes, whether Jews or Gentiles, in order to be thus admitted to the participation of the advantages revealed and purchased by our blessed Redeemer: for this one proposition included in it a belief of the wonders of his life and death. But in process of time, when the particular accounts of these were published by the Evangelists, who had certain proofs of the facts which they relate, then an explicit declaration of a belief of these facts was required in order to be admitted to the privilege of baptism. And hence it was that almost every bishop in the primitive church drew up a summary of these doctrines or facts which was to be used in admitting persons to baptism in their respective dioceses, and these were called *Creeds*. And it is very remarkable that all these agree in the main, though there is unavoidably some small difference in the expression. Thus far things were carried on in the Christian world with unanimity and concord, though a little interrupted by the absurd doctrines of those vain people who called themselves *Gnostics*, from their pretending to *know*

much more than others. But they were of little importance and short continuance; for they, by breaking into several parties, soon confounded one another; and instead of raising themselves by this superior knowledge, which they boasted of, they fell into lowest contempt by the grossest ignorance which they discovered, on every occasion. Indeed the learned historian of the Apostles' Creed thinks that many articles of it were framed in opposition to these absurd people. But this is doing them too much honour. It is likewise opposing the brightest sunshine to the blaze of a candle. To what else can we liken the opposing the plain matters of fact, recorded of our Saviour in the gospels, to the fanciful reveries of these ignorant enthusiasts! No—that creed seems to have been framed very early as a summary of the Christian's faith to distinguish them from the Jewish and heathen world: as it might indeed afterwards distinguish them from the follies and ravings of the Basilidians, Valentinians, Marcionites, and other whimsical sects of the Gnostics.

Beside this creed, which, for its antiquity, is called the Apostles, there are several other creeds recorded by the ancients. We have a creed in Irenæus, the creed of Origen, the creed of Tertullian, the creed of Cyprian, the creed of Gregory Thaumaturgus, the creed of Lucian the martyr, the creed of the Apostolic Constitutions, the creed of Jerusalem, the creed of Cæsarea in Palestine, the creed of Alexandria, the creed of Antioch, the Nicene Creed as first published by the Council of Nice, and the Nicene Creed as enlarged by the Council of Constantinople. From all which I would observe that they all profess a belief in the Father, Son, and Holy Ghost. But the first of them that mentions anything like a Trinity in Unity, and an Unity in Trinity, is that of Lucian the martyr, about the end of the third century, when the Platonic philosophy was very prevalent amongst Christians. Lucian's words as related by Athanasius himself are these, τῇ ὑποστασει τρεῖα, τῇ δὲ συμφωνίᾳ ἓν, in substance they are three things, in agreement they are one. I must here likewise make another observation, that the Nicene Creed, made in the fourth century, when people's

passions and rage against each other were excessive, was the first creed that ends with anathemas and curses against such as would not make profession of the same belief. And from this all the creed-makers afterwards took the fatal example. Every party henceforward seems to vie with each other which of them can best wield the arms of the Almighty, and throw about his thunders with the surest destruction. Vain and presumptuous man! how daring oftentimes to curse whom God hath blessed; and to thrust out of the church whom God will receive into his kingdom.

The Council of Nice, by inserting that unintelligible philosophical term ὁμοούσιος into their creed, laid the foundation of those endless disputes, hatreds and persecutions, which have so heartily plagued the Christian world from those remote times down to this vey day. No wonder therefore that Sabinus a Macedonian bishop called them a Council of Fools. The very men who introduced this term acknowledge that it could not be explained: for how can it, since it conveys no idea to the mind. It seems indeed to have been given out as the watchword or shibboleth of the party, who were resolved to ruin all who could not, or would not pronounce it. It must grieve every good mind to behold, on this occasion, so remarkable an instance of the infirmity of human nature as we see in the greatest man of that Council, Eusebius Pamphilus Bishop of Cæsarea. He declared himself against this word from the beginning: but when the Emperor Constantine advised the receiving of it, he, contrary to his own sentiments, submitted like the rest; and wrote an epistle to the clergy and people of his diocese, in which he attempts to give them his reasons for so doing. But whoever reads it must discern what perplexity and distress of mind he was then in. He acknowledges that he was first against this word. Then he owns it to be inexplicable, and afterwards, he goes about to explain it. And how does he do this? Why, by telling us what it does not signify, but never what it does. And, in short, fairly acknowledges that it was to please the good emperor he subscribed this creed. But he was soon after at liberty to declare his real sentiments.

The emperor himself changed his conduct, conceived a violent dislike to Athanasius, who had been the great stickler for the offensive word, and united himself to the Arian party who had opposed it; and in a council held at Tyre in the year 335 by his authority, had Athanasius condemned, and a new creed was made and enjoined, in which the word ὁμοούσιος was quite obliterated. In this Council Eusebius Pamphilus bore a great part; and some time after, the emperor was baptized by Eusebius Bishop of Nicomedia, who had been a more zealous supporter of Arius and his party than ever his namesake of Cæsarea had been. And now the opposers of the Athanasian Homoousian doctrine began to be called Eusebians from these two great men of that name, who declared their disapprobation of that term. Thus the Christian world was divided into two great sects the *Athanasian* and *Eusebian*, who met in several Councils to make creeds, and to depose and anathematize one another. This fatal word was the pretence for contention. They agreed in everything else, and only disputed about what they all were forced to acknowledge they did not understand. In the year 341 there was assembled a Council at Antioch, where there were four several new creeds proposed, in all which the word ὁμοουσιος was left out, and they agreed to the last, which is to be seen in Athanasius. This council restored Arius to the communion of the church, because they say they found his doctrine to be orthodox; they deposed Athanasius from the bishopric of Alexandria, and consecrated Gregory of Cappadocia bishop there in his stead. In the year 345 there was another Council at Antioch, where they made a very particular creed of the Christian faith, in which they anathematize the errors of Paulus Samosatenus, Sabellius, Marcellinus * and Photinus, but were careful to leave

* As we have before spoken of Paulus Samosatenus and Sabellius, it may be proper here to say somewhat of Marcellus. He was Bishop of Ancyra in Galatia, and published a book in answer to Asterius the Arian. In this work Marcellus would not allow the high honours to Jesus Christ that Arius supposed him to be possessed of: but plainly asserted that our blessed Saviour was but a mere man, that he began to exist at the time

out of their creed the offensive word consubstantial. The Bishops of the East sent this creed to a Council of the Western Bishops, who were then assembled at Milan, that they might all join in the same confession. But these would not receive it, and gave this as a reason, that they would adhere to the Nicene faith, and would receive no other. In the year 347 was held the famous Council of Sardica, which divided into two parties. The Western Bishops remained at Sardica. The Eastern Bishops retired to Philippopolis, and each made its different creed. The Western Prelates established the Pope's power; the Easterns rejected it with great indignation, and excommunicated Julius Bishop of Rome as the leader and introducer of all evils, and one who opened an inlet to what would overturn all divine institutions. In the second Council of Sirmium held in the year 351, the first creed of that name was made according to the sense of the Semiarians who prevailed there. These Semiarians would not use the word ὁμοούσιος but they said the Son was ὁμοιούσιος of a like essence or substance with the Father. In the year 357 in a council held there, was framed the second creed of Sirmium, said to be drawn up by Potamius Bishop of Lisbon, without either of these hard words: and they moreover made a decree that neither ὁμοούσιος nor ὁμοιούσιος should any more be used in creeds, because they were not to be found in the Holy Scriptures, and they far surpassed all human understanding. * And

of his incarnation, before which he had no proper Hypostasis, but lay quiescent in the mind and will of the Father, as a word does in man till actual speaking brings it forth. He presented his book to the Emperor Constantine, but he referred the matter to the synod which was then sitting at Constantinople 336, who censured Marcellus and deposed him from his bishopric: whereupon, in imitation of Athanasius, he appealed to Pope Julius, who received him kindly; and Marcellus in the year 347 was restored to his see, by the Council of Sardica, who established the Pope's authority to receive appeals.

Photinus was Bishop of Sirmium in Pannonia. Had been a disciple of Marcellus, and held almost the same tenets.

* Dr Cave's account of this council and creed are in these words:—In hac Synodo *Novam* Fidei Confessionem procuderunt, latine quidem scriptam, dein graece versam, quae tum ὁμοούσιον tum ὁμοιούσιον vocabula partim quod in Divinis Scripturis non con-

here the great Hosius Bishop of Corduba was present and subscribed this creed and this decree. And now it was that the pure Arians were called Anomoeans, from the Greek word ἀνομοῖος *different, dissimilar:* for they affirmed that the Son was of a nature different from, and altogether unlike that of the Father. Thus we see that some Christians asserted in their creeds that the Son of God was of the same substance or essence with the Father: others that he was of a like substance, and others that he was of a substance entirely dissimilar and unlike his Father: and each of these parties, in their creed, anathematize the rest for not adopting their opinions, or rather their words, while they are all forced to acknowledge that they did not understand them. It must therefore seem very strange to us, that they pretended thus dogmatically to determine concerning the sameness, the likeness, or the difference of essence or substance in distinct beings. This was the consequence of their admitting these philosophical terms ὐσια and ὑποστασις into their creeds concerning the Deity. They produced disputes which must continue while they remain in these creeds.

But to go on. In the same year 357, just after the Council of Sirmium, Eudoxius Bishop of Antioch, an Anomoean held a Council in his own city, in which, like the Prelates at Sirmium, they made a creed and a decree, that the same words should never be used afterwards, and gave the same reasons. And Eudoxius wrote a synodical epistle to the Bishops of the West, particularly to Valens, Ursacius, and Germinius, returning them thanks that by their means, the Western Bishops at Sirmium had at length agreed in the same Confession of Faith with their brethren in the East. But in the next year 358 the bishops who were zealous for the word ὁμοιουσίος assembled in a Council at Ancyra, and made another creed, to declare that the Son was of a like substance with the Father; which creed they concluded with 18 anathemas, wherein they condemn these doctrines as impious, viz. that the Son of God is

tinentur, partim quod supra omnem humanum intellectum sunt, non amplius esse usurpanda, Decreverunt.—*Hist. Litteraria.* Seeculum Arianum. Concilium Sirmiense Tertium.

not like to his Father; that he is unlike in substance; that he is a creature; that he is another God than God the Father, &c. and at the end of these anathemas there is one against those who say the Father and the Son are *consubstantial.* Immediately after, in the same year, was held the 4th Council of Sirmium, composed of Bishops from the East and from the West, in which they made a new creed different from that of Ancyra, but without the word consubstantial, which all the bishops signed, and amongst the rest Liberius the successor of Julius Bishop of Rome. In the next year 359 was held the fifth Council of Sirmium, where the Emperor Constantius was present. Here they made a new creed, in which they say the Son is like the Father in all things, but left out the word substance entirely. However Basil Bishop of Ancyra added, in his subscription, that the Son of God was like to his Father, not only by consent of will, but also in substance and essence. Here the emperor declared his intention of holding immediately two councils at the same time, one at Ariminum in Italy, of the Western Bishops, and the other at Seleucia in Isauria of the Easterns, for the final settling of all disputes concerning this controverted point. Accordingly there came this year more than 400 Bishops to Ariminum, who, as Athanasius informs us, first declared for the original Nicene Creed; but were afterwards prevailed upon to draw up another leaving out the word substance. The account which Saint Jerome gives of this particular is remarkable. 'Very plausible reasons were gi-'ven for laying aside the word *substance;* because, 'they said, it was not to be found in Scripture, and 'scandalizes many unlearned people by its novelty;* 'and therefore it was left out. The Bishops little re-'garded the word, while the sense was preserved.' As the deputies from the Council of Ariminum were going to wait on the Emperor at Constantinople with the creed which they had just made, they stopped a

* De Usia vero nomine abjiciendo verisimilis ratio præbebatur. Quia in Scripturis aiebant non invenitur, et multos simpliciores novitate sua scandalizat. Placuit auferri. Non erat Episcopis vereri de vocabulo, dum sensus effet in tuto.

while at Nice a city of Thrace, where they, with several other bishops, constituted a little council, in which the creed of Ariminum was translated from Latin into Greek and so subscribed by all present: and they published it under the name of the Nicene Creed, as it was supposed, to give it the greater authority; but this exposed them to much censure. At the same time was held the famous Council of Seleucia, where were assembled 160 Eastern Bishops. They divided into two parties, the Anomoeans and the Homoiousians, the former headed by Acacius, formerly the disciple, now the successor of the great Eusebius in the see of Cæsarea, and the latter by George Bishop of Laodicea. Acacius and his party were for laying aside the old Nicene Creed entirely, and composing a new one. But the others were for retaining the Nicene Creed, expunging only the word ὁμοούσιος, consubstantial. These were the most numerous, and carried it so far as to depose Acacius Bishop of Cæsarea, George of Alexandria, Uranius of Tyre, and six others; and excommunicated nine more. The Acacians and their antagonists flew to Constantinople to give the emperor an account of what was done. He heard them all. And at the same time arrived the deputies with the original Latin Ariminum Creed, and with the Greek translation of it made and signed at Nice. And he reconciled the several contending parties by desiring them to subscribe this creed, as containing and expressing the common faith,—which they all did.

But the Acacians, having remained at Constantinople, and strengthened their party, held a council there in the beginning of the next year, in which they approved and established again the creed of Ariminum, but with this addition, that neither the word οὐσία, essence, nor ὑπόστασις, substance, should be used any more in speaking of God. And, under various pretences, they censured and deposed the principal bishops who had treated them hardly at Seleucia, namely Macedonius of Constantinople, Basil of Ancyra, Eleusius of Cyzicum, Eustathius of Sebastea, Heortasius of Sardis, Dracontius of Pergamus, Sylvanus of Tarsus, Sophronius of Pompeiopolis, Elpidus of Satala, and Cyril of

Jerusalem; and translated Eudoxius from Antioch to Constantinople. In the year 361 there was another Council held at Antioch, in which Eudoxius presided, wherein was made another creed, in which they declare, that the Son of God is *not* at all like his Father in substance, and that he was created of nothing. In the next year 362 Athanasius, who had before seen the death of Gregory, and lately that of George who had been appointed Bishops of Alexandria, one after the other, in his room, seized upon his former see, and held a council there, in which it was debated how many Hypostases there are in the Deity, and it was determined that they who say there are three, and they who say there is but one, are of the same opinion, because they take the same word in different senses. About this time it was that Athanasius wrote his Book of the Synods of Ariminum and Seleucia: and therein treating of the word ὁμοούσιος, *of the same substance*, though he maintains it against the Arians, yet he acknowledges that they are not to be treated as heretics who scruple to make use of it, if they confess the divinity of the Son. But in this Council which he held at Alexandria he established several new tenets, which he found quite necessary to support his new hypothesis of the Trinity Thirty seven years before this, was held the famous Council of Nice in which the Homoousian doctrine was brought in. The only question then was concerning the consubstantiality of the Son with the Father. The Holy Ghost was not then, or in any council afterwards, said to be of the same substance with the Father and the Son, till in this council it was first determined: though it was not inserted, for many ages after, in any creed of public authority in the church. I should tire myself and the readers with recounting the various councils which were held in the various countries of Christendom soon after this, under pretences of establishing *new creeds;* but the true design of every one of them was to depose, banish, and murder those who were not of their own party, and exalt themselves upon their ruin. In the year 367 Liberius Bishop of Rome died. He had in the former part of his time imitated his pre-

decessor Julius in supporting Athanasius and his tenets; but at last he became one of those who subscribed his condemnation. There was one Damasus a clergyman of Rome, whom Liberius had made his vicar, and given him several preferments. Upon the death of Liberius, Damasus and Ursicinus, another of the Roman Presbyters, were competitors for the succession; and they were both chosen Bishop of Rome, by their different parties. This occasioned dreadful tumults: * for each supported his claim by violence and force. But Damasus was either the most powerful or the most cunning; for, after much blood had been shed, Ursicinus, and those of his party, were driven out of the city. When Damasus was thus left in possession of his dignity, he called a Council at Rome: and the first thing he did in it was to have his predecessor and benefactor, in all probability then in heaven, censured and condemned as a heretic, for acting against the Saint Athanasius. Damasus was too sagacious not to perceive that the grandeur of himself and his see depended upon supporting the man who had done more to aggrandize the bishopric of Rome than any person before had ever attempted: and therefore he strictly united himself to Athanasius. And no two were ever more like one another. Both were guilty of the most turbulent and violent actions: both were publicly accused of the grossest crimes. Both supported their titles to their bishoprics against their competitors, by the most outrageous tumults, massacres, and murders: both of them were unnoticed for any good actions in their lives, unless their furious zeal against their fellow Christians, whom they called heretics, may be called so: both of them were dignified with the title of SAINT —for doing the greatest prejudice to Christianity: and both of them now united in support of the Homoousian doctrine and all the consequences which Athanasius and his adherents had drawn from it. Now the grand struggle was between the Athanasians and the Arians,

* Damasus, in one of these, at the head of his partizans, beset the Church of Liberius where were many of Ursicinus's party assembled, set fire to it, and burned and killed 160 persons.

known under the various names of Eusebians, Semiarians, Anomoeans, Macedonians, Eudoxians, Apollanarians, &c. Each held their Councils. And nothing now was to be seen or heard of in the Christian Church but new creeds, with most dreadful anathemas at the end of every one of them, consigning over to remediless destruction all who did not submit to them. Athanasius at Alexandria and Damasus at Rome, acted in perfect concert. There was a league offensive and defensive between them, while their antagonists were split into several denominations, who were not inclined to give quarter to one another any more than to their two powerful common enemies. But here I must inform my readers of the rise and the creed of the Macedonians, who now made a very considerable figure in the Christian world. After the Nicene council, when the contending parties had worn themselves out in the most refined disputes, concerning the Divinity of the Son of God, they then began to argue concerning that of the Holy Ghost. Macedonius, then Bishop of Constantinople, peremptorily affirmed him to be, a spirit of higher order than the angels, but no other than a creature: and he gave rise to the sect called Macedonians.

(Of Creeds to be concluded in our next.)

HINTS TO UNITARIANS.

SENTIMENTALITY in religion is a sickly plant, and will never bear much fruit. It is fitful and evanescent. It is the child of imagination, and not the offspring of principle. It is the meteoric light, and not the steady flame. The altar of devotion must be *continually* fed with the sacrifice of devout thoughts and holy aspirings. The mind must take a supreme delight in religious meditation, and the heart find rest and strength in communion with God. All the appointed means of grace must be eagerly sought and faithfully improved. Lukewarmness must be banished, and a living faith enthroned in the breast. All the aids to religious improvement

should be sedulously coveted and rightly used. Piety must be a felt reality, and not a hollow formalism. The devotional sentiment, like all other emotions, is strengthened by habit and culture: nourished, it grows; neglected, it decays. A regular and serious attendance on the stated services of the sanctuary affords a powerful aid to the developement of the Christian life. When the affection is "set on things above," when there is a real interest in the exercises of faith and devotion, public worship will not be either neglected for trifles, or performed for mere fashion's sake. If viewed as a duty, a privilege, and means of moral and religious improvement, regularity in its attendance will characterize the Christian professor. If regarded as a task, or worldly custom, it will be reluctantly, and only occasionally, complied with. The solemn objects of Christian worship will be truly discerned, rightly valued, and faithfully improved, by the true disciple of Jesus, whilst the undevout and worldly-minded will neither see nor feel their deep import and sacred uses. It is not for the sake of appearances only that the disciples of Christ will "neglect not the assembling of themselves together, *as the manner of some is.*" If public worship be attended as an idle fashion, it is of little value to him who thus regards its aim. Its sacred design can hardly be more appropriately or concisely defined than in the language of the Book of Common Prayer—"To render thanks for the great benefits we have received at His hands, to set forth his most worthy praise, to hear his most holy word, to acknowledge and confess our manifold sins and wickedness before the face of Almighty God, our heavenly Father, with a lowly, penitent, and obedient heart, and to ask those things which are requisite and necessary, as well for the body as the soul."

And are not these duties incumbent on the Christian? Can they be neglected for trifling causes without inconsistency and sin?

How highly prized were the public ordinances of religion by those who struggled for religious freedom—our Presbyterian forefathers! With the sword of persecution constantly hanging over their heads, how eager were they to meet together to worship God! Shall we,

their descendants, be less mindful of this exalted privilege than they? No;—who have not to struggle for toleration, but are permitted to join the solemn rites of the sanctuary unmolested, "none daring to make us afraid?" Our purer views of religious truth, if such we esteem them to be, should inculcate a more devoted attachment to them, a more consistent public and open appreciation of their value, than many amongst us appear willing to concede. Not only do we enjoy the fruits of those labours and struggles which the old Nonconformists underwent on our behalf, but have also escaped a second persecution, which threatened to be worse than the first.

Secured, by an act of justice of the Legislature, from the unrighteous assaults of spoliating bigotry, have our chapels been preserved unto us only to show how little we prize the boon? Have the temples been won from the grasp of the insidious foe *without*, only to reveal the unworthiness of the professed friends *within*? When the sanctuary is gained, ought the worshippers to be found wanting? "The men of old" entered their Zion whilst the armed foe hovered around them, or the base spy and venal informer lurked within. Shall their descendants fear to encounter the minor evils of cold and rain in their approach to the House of God? Are they but a little band?—so much the greater need of their being faithful, consistent, and united. It is not a mere *profession* that will make any cause flourish. The unfaithfulness of its declared supporters is infinitely more injurious than the hostility of its open opponents. The one gives the best handle to the other. Both combined will ruin any cause.

How solemn is the charge entrusted to the Nonconformists of Great Britain! the friends of free inquiry in religion, and the asserters of the right and duty of private judgment! When the magnitude of these precious privileges is considered, how incumbent the obligation of *each individual* to act up to his convictions, to give open avowal and support to the opinions he professes to entertain! These momentous interests will not flourish without adequate countenance. It is not the mere utterance of them which will make others

feel their power. It must be shewn that they are valued by *their friends*, before they gain the respectful attention and candid examination of their opponents. Where the mind is thoroughly penetrated with a sense of the injurious operation of popular errors in retarding the spread of vital Christianity, and the heart mourns the delusions that obscure the religion of Jesus, the affections will be warmed with holy zeal, and that zeal will be displayed in correspondent action, and consistent support to Christian truth. If we deem that truth precious, should we not be supremely anxious to extend its sway? But unless we ourselves manifest a warm attachment to "the truth as it is in Jesus," how can we reasonably expect our fellow Christians to listen to its claims? Are our sentiments likely to gain ground, if indifference to them be manifested on our part? Are not our half-empty chapels a subject of derision and triumph to our opponents? Are they likely to be filled, unless they who join us in name do so likewise in act? Union is strength, and a wise zeal is power. The one would encourage *us*—the other would command the esteem of those who differ from us. But if both are wanting, it is vain to expect the success which, in such case, would be undeserved. If union be strength, division is weakness—and if zeal be a power to win, lukewarmness is a still more potential power to repel. The one are animating, the other disheartening influences.

Now, if the adherents to any cause, political or religious, be *few in number*, does it not become doubly desirable that they be *strong in fidelity?* Has not every great change in the opinions of society been wrought by the earnest zeal of *a few?* Did not *a small band* first introduce Christianity itself to the nations? And arraying themselves in fearless antagonism to prevailing superstitions, finally overcome the opposition of the civilized world? Thus, again, was it with the Reformation, headed by Luther and a few others, which in an incredibly short space of time, spread itself over Europe, gained converts in every state, and humbled the mightiest hierarchy that ever ruled over Christendom? Whence their wondrous power, but from their

enlightened and well-directed zeal? They had set their affections on the triumph of Gospel truth over Papal error, and by constancy, perseverance, and unwavering fidelity, obtained their "heart's desire." So will truth ever ultimately prevail, if its advocates are faithful to the sacred trust consigned to their keeping. Difficulties may stand in the way, but should be met with proportionate energy of resistance. Every hostile power will lose somewhat of its force, when the champions of the right are ever at their post. What holier cause can enlist human effort than the emancipation of the mind from antiquated shackles and unchristian bondage? What nobler employ can occupy the disciples of Jesus, who "came to bear witness to the truth," than being "fellow-workers together with Christ," and zealous combatants for "the faith once delivered to the saints?" Let, then, the affections of all *true Unitarians* harmonize with their professions on this head. Let them exhibit their attachment to the religion they profess by a more regular attendance on its outward ordinances. Let them cherish the spirit of piety as well as that of freedom. Let them be zealous and united *in the chapel*, as well as on the platform, and at the tea-meeting. Then will warmth be kindled in our congregations, and "a zeal according to knowledge" be exhibited by us to our orthodox brethren. This consistency will gain respect to the professors of Unitarianism, and secure a respectful attention to its principles. F. F.

DORCHESTER, *6th March* 1845.

Martyria;

OR

EARLY UNITARIAN TIMES.

BY

Rev. William Mountford, A.M.

CHAPTER XII.

Aid, glorious Martyrs, from your fields of light,
Our mortal ken! Inspire a perfect trust,
While we look round, that Heaven's decrees are just.
WORDSWORTH.

John Strype, the chronicler, writes, that in the year 1548, there were "heresies vented abroad, as the denial of the Trinity, and the Deity of the Holy Ghost, and the assertion, that Jesus Christ was a mere man, and not God, because he had the accidents of human nature, such as hungering and thirsting, and being visible; and that the benefit men received by Jesus Christ was the bringing them to the true knowledge of God." "There was one John Asheton, who preached these doctrines; who, on the twenty-eighth of December, was summoned to Lambeth, to appear there before the Archbishop, when John Whitwell, the Archbishop's Almoner, and Thomas Langley, both priests, and his Grace's chaplains, exhibited a schedule of diverse heresies and damned opinions against the said Asheton, which are recited in the abjuration which he made. The tenour whereof is as followeth:—

"In the name of God, Amen. Before you most learned Father in God, Thomas, Archbishop, Primate, and Metropolitan of all England, Commissary of our most dread Sovereign Lord, and excellent Prince, Edward VI., by the grace of God, &c., I, John Asheton, priest, of my pure heart, free will, voluntary and sincere knowledge, confess and openly recognize, that in times past, I thought, believed, said, heard, and affirmed these errors and damnable opinions following: that is to say, 1. That the Trinity of persons was established by the confession of Athanasius, declared by a psalm *Quicunque vult*, &c. And that the Holy Ghost, was not God, but only a certain power of the Father. 2.

That Jesus Christ, that was conceived of the Virgin Mary, was a Holy Prophet, and especially beloved of God the Father; but that he was not the true and living God; forasmuch as he was seen and lived, hungered and thirsted. 3. That this only is the fruit of Jesus Christ's passion: that whereas we were strangers from God, and had no knowledge of his Testament, it pleased God by Christ, to bring us to the acknowledging of his holy power by the Testament. Wherefore I, the said John Asheton, detesting and abhorring all my said errors, heresies, and damned opinions, willingly, and with all my power, affecting hereafter firmly to believe in the true and perfect faith of Christ, and Holy Church, with a pure and free heart, voluntary mind, will, and intend utterly to forsake, relinquish, renounce, and despise the said detestable errors, heresies, and abominable opinions; granting and confessing now, that the blessed Trinity consisted in three distinct persons, and one Godhead," &c.

Alas, Master Asheton! And, alas, also for Dr. Cranmer! For he remembered not the Scripture, "Judge not, that ye be not judged." Seven years after Master Asheton's trial, at the palace, did Archbishop Cranmer himself recant, not once only, but six several times, confessing that he "was the cause and author of the divorce: which fault, indeed, was the seminary of all the evils and calamities in this realm: hence so many slaughters of good men; hence the schism of the whole kingdom; hence heresies; hence the destruction of so many souls and bodies spring, that I can scarce comprehend with reason." "Wherefore I do most earnestly and ardently beseech the Pope, that he, for the mercy of Christ, forgive me the things which I have committed against him and the apostolic see." Humiliating as was Master Asheton's recantation; more ignominious still was the wording of Archbishop Cranmer's,—"that thief of the gospel comforts my mind; for then at last he repented, from his heart, then it irked him of his theft, when he might steal no more,"—"that happy thief,"—"by the example of this man, I do conceive no small hopes of Christ's mercy, that he will pardon my sins."

"Heart of oak hath sometimes warped a little in the scorching heat of persecution. Their want of true courage herein cannot be excused, yet many censure them for surrendering up their forts after a long siege, who would have yielded up their own at the first summons. Oh, there is more required to make one valiant, than to call Cranmer or Jewel coward; as if the fire of Smithfield had been no hotter than what is painted in the Book of Martyrs." These are Thomas Fuller's words; and if they do contain any extenuation, then let Master Asheton share in it, along with Archbishop Cranmer. However, the fact may not be disguised, that John Asheton subscribed his hand to his confession, "before the Archbishop, exhibiting it for his act, and lifting up his hand, beseeched his Grace to deal mercifully and graciously with him; and touching the Gospel, gave his faith, that he would faithfully and humbly obey the commands of the Holy Mother Church, and whatsoever penance the said reverend father should lay upon him." He recanted his religion; and then all within and without him was changed; thenceforth the wide world seemed to narrow itself around him, into a penitential cell; the glories of the firmament appeared to concentrate themselves into the severity of an Omnipresent Eye: his once free state of mind became self-accusing, his existence one long consciousness of sin, and his prayers, day and night, a helpless iteration of "God be merciful to me, a sinner!"

The life that is saved by sin, is not worth saving.

In the Life of Sir Thomas Smith, Strype records, that "an ecclesiastical commission, in the beginning of this year 1549, was issued out for the examination of *Anabaptists* and *Arians*, that now began to spring up apace, and show themselves more openly. Sir Thomas was one of this commission (for he was much employed in the matters of religion) jointly with the Archbishop of Canterbury; Thirlby, Bishop of Westminster; Dr. May, Dean of St. Paul's; and Dr. Cooke, Dean of the Arches, who sat in judgment upon divers of these heretics, in that part of St. Paul's Church commonly called the Altar of our Lady." The same historian who re-

cords the institution of this court, records also, as one of its transactions, the condemnation of Jane Bouchier for Arianism, in St. Paul's Church, April 1549. Many means were employed to persuade her to recant her opinions. Latimer had interviews with her, and Lord Chancellor Rich was entrusted with her, as a prisoner-guest. Month passed away after month; summer wore away, and then autumn, and then the winter; but the Confessor's constancy resisted the power of time, as well as that of man. It might have been thought in April 1550, that she had recanted; but it was known to be far otherwise, one evening in spring, when there was gathered together a vast multitude to witness her execution in Smithfield. One large, bright star shone upon the crowd, with its soft, full light; and as the evening darkened, other less stars began first to twinkle, and then to shine out steadily in the blue firmament. Suddenly they were obscured by a dense smoke, in which sheets of flame shot up; and in a few instants a fire roared aloud, and blazed, and towered higher than the roofs of neighbouring houses. The multitude the while pressed on one another, and shouted together in savage glee. Boys standing on their fathers' shoulders caught a fiendish tone from the fierce cries round them; innocent children were brutalized by that horrible delight in which they shared; not a few men, by then rejoicing in iniquity, came afterwards to perpetrate iniquity: and there were women there, the stains on whose once pure souls, were deepened and fixed by contaminating contact with a multitude joying and gloating over the agonies of a fellow-creature.

Clergymen stood on one side of the fire, arrayed in surplice and square cap; and, on the other side of the stake, were stationed officers, armed with pole-axes. Between the clergy and the officers, there was a pile of reserved faggots, on which sat the public executioner, his head resting on his hand, and his blood-shot eyes rivetted on the female, whose form was just discernible in the flames. The sufferer held her hands clasped together, and stood with her face turned upwards. Soon her head was seen to decline on to her breast, and then her body slowly bent forwards on to the blazing fuel;

seeing which, Dr. Berdrobs doffed his cap, and holding a reformed prayer-book in his hand, was about chaunting *Te Deum;* but he was hindered by the priest of St. Michael's, who ordered the spectators to "hurrah for the church;" whereupon the priests, and the commonalty, shouted together, the officers brandishing their axes aloft; however, Dr. Berdrobs kept silence, for he was much angered by the priest of St. Michael's.

Often the greatest events are unknown as such during their occurrence; it has happened that angels have been entertained unawares in human tents; and though the Deity is everywhere present, yet they are only the angelically pure in heart who see Him. Many of the glories of the spiritual world men are blind to through prejudice. In the death of Jane Bouchier, the surrounding crowd discerned only the death of an enemy, but she was not their enemy; and there was an Eye, not that of man, that beheld above her the heavens opened, and her spirit mounting thitherwards, Elijah-like, in fire.

And behold a throne was set in heaven, and one sat thereon, and there was prostrate before the throne a soul, newly come from earth, worshipping Him that liveth for ever and ever. The spirit, indeed, trembled with an agony worse than martyrdom, for it was the first hour of her disembodied being; and now she was to be judged by Him, of whom she had heard, that his angels he charged with folly. Doubts thronged her mind, but she strengthened herself with this great thought—"God so loved the world, that Christ also died for us." There was silence. Then a regenerating power passed through her spirit, and a voice said, "Come thou blessed of my Father." And when she arose, there was assigned her a white robe, as having been slain for the word of God, and for the testimony which she held. The glorious company of the apostles, and the goodly fellowship of the prophets stood near her on either hand; and beyond and around were the noble army of martyrs; and there was joy in the presence of the angels, when there was produced from among the treasures in heaven that crown of martyr-

dom which had been laid up, for the Lord, the righteous judge, to give her at that day.

It was before the mind of Heinrich Saltzburg that there passed a vision like what is written above.

Thou mourner for the dead! Often dost thou go sorrowing after thy virtuous friend into the churchyard, but he is not there, for he is risen—a spirit now among the just made perfect. In his coffin there are only grave-clothes and a decaying body, which, indeed, when living, was never more than a garment of earth. Be thou tranquil, since, in place of a worn-out body, thy lost companion is now clothed upon with immortality! Nay, nay, do not weep such bitter tears. Look on the newly-made graves, and see on them how the flowers spring up again more luxuriantly than before. So ought thy hopes to spring up the more strongly out of sorrow; and not only to spring up on high, but also to blossom there, and ripen those consolatory fruits which drop down into the soul, like manna from heaven.

Oh, thou sufferer for righteousness' sake! Thou canst nowise walk uprightly but by treading now and then in a martyr's steps; but do thou take courage, for this present evil world is but a small speck on the brightness of God's infinite dominions. To live in it is Christ, and to die from out of it, is gain.

In the year of Christ 1550, there came from Mayence, to reside at the factory of the Hanseatic League in London, George Van Paris, a cousin of Sir Francis Farel. Like Sir Francis, he was in his faith an Arian, and from his youth upwards exemplary for piety and beneficence. At the time of his arrival, there raged in London a bitter controversy concerning consecrated garments and churches. Some of Dr Cranmer's disciples expressed their hatred of Popery, by irreverent usage of churches, by idling therein, and by hearing common prayer, and sometimes the sermon, upon horseback. Van Paris ever exhibited, even on the Exchange, a more reverent demeanour than did these innovators at their worship. His voice was sanctified by his religion, in the same manner as it was softened by his benevolence. There were persons who were solemnized by

the unaffected tones of that merchant's voice, more blessedly than attendants at church sometimes are by the prayers and homilies of surpliced priests. With most men, religion is only a hebdomadal intermittent; but it was not so with Van Paris. On his desk, there always lay beside the ledger a Martin Luther's bible. Their contact there was not inappropriate; for the spirit of Van Paris was not divided against itself, with the mercantile and the religious feelings dwelling far apart, separated by a jealous partition of self-interest. His pious affections indwelt and blended with his business habits, so that he traded more religiously than many merchants pray. Many times in the day would Van Paris open for a minute his German bible, and that without any violent transition of feeling, for it was not like passing from the worship of mammon to the service of God, but rather it resembled St. Paul's frame of mind, who thought over Christian affairs while busied at his trade of tent-making, and who, in his mind, prepared epistles to the churches scattered abroad, working with his hands the while, that he might be chargeable to no man. It was a beautiful union in Paul, that of the apostle and labourer, but now the two are divorced, and they are both the worse for the separation. Religion is grown cold and stately, by her close confinement in gorgeous cathedrals; and the routine of the workshop is become brutish and comfortless, for want of such conversation as that, with which St. Paul was accustomed to encourage Timothy and other his fellow-labourers.

Van Paris brought his family with him to England, all the members of which were beloved by him, with that deep affection which only the pious ever feel; for religion not only worships God the Infinite, but it pervades, with an infinite tenderness, all the other affections of the soul, whatever be their objects, whether woman or children, or fellow-man, letters, science, or art. The greatest glories of this world are unknown to most of its inhabitants. There is many a blind man's dwelling, which mid-day regularly fills with light, which sunset often gilds with the richest gold, and over which and around which the stars of the firmament keep

nightly watch, every one of them, every instant, visiting the house with their far-travelled light; but the poor occupant never perceives it. The infinite heavens are around his dwelling, and heavenly influences stream through it day and night; but to him they are as if they were not: but more pitiable still than he, and innumerable are the families which, through religious deficiency, live all unconscious of the profuseness of their spiritual wealth.

"The natural man perceiveth not the things of the spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." He envies the occupancy of turreted mansions, the strength of ducal residences, the splendour, height, width, and furniture of king's houses—envies them painfully; whilst these all, and more than these, are his own. The tower up-springing from the castle's roof —it is not in insensate stone, nor in the mortar, that majesty resides; but it is in the beholder's own self. Nay, it is scarcely too much to hold that there is no beauty inherent in statuary, but only such an apt fashioning of the marble, as awakes in the beholder his own latent sense of excellence. Sublimity and grandeur, sweetness and beauty, are not properties of matter, but of the spirit only. Michael Angelo's paintings are more properly ennobling than noble; they are not themselves beauty, but occasions of beautiful feeling. In like manner, luxuries are but contrivances for awakening in the possessor's mind the feeling of comfort; wealth is chiefly valuable for exciting in its owner the sense of competence, otherwise gold might as well be dust; and all external objects, all that is not ourselves, the goods of fortune, the achievements of art, the size and convenience of our houses, are valuable only in proportion to their pleasurable effect upon the mind. Now, the mind is excitable not only by matter, but also by spirit; by thought as well as by sight; by the medium of prayer as well as by observation; and not only by human works and natural productions—objects from without, but also from within—by the reception of the Holy Spirit, God, all in all. Confidence in a strong castle as a dwelling-place, the rich man's joy in his abundance,

the wealthy man's pleasure in his beneficence, blessing a whole county at a time; the sublimity of the Alps, the loveliness of Devonshire, the rejoicing beauty of the river Rhine, nay, the grandeur of Infinity itself—these are all feelings of the human mind; and if in any person they lie latent, for want of stimulants from without, they, or feelings nobler than they, may be excited from within, God's grace aiding our human endeavours; for it is the office of the Holy Ghost, to communicate to the souls of its recipients a feeling of the sublime more awful than the sight of high mountains, and a perception of moral beauty more delicate than painting ever pourtrayed. As writes the apostle, "the wisdom of the spirit is life and peace," for contentment is greater wealth than the riches of Ind; faith in Providence a happier security than a moated tower; and a vivid idea of God is an ever-abiding presence of glory in the mind, more satisfying, more blessed than a legally guaranteed possession of all the splendours that man's art, or labour, or wealth have ever created. Through the gospel, we are happy altogether, rich, noble, inspired, and more than conquerors. As it is written, "He that is spiritual discerneth all things." The inhabitant's mind makes of every house what it will—a place of punishment wherein his ungoverned passions are his tormentors, by day and night,—a peaceful home,—or a church even, as one of the ancient fathers teacheth, "Make thy house a church! Where there are souls that love God, and songs and prayers, there is the church; and if there be but a man and his wife, God is among them, and there is a vast congregation, for Christ and his angels are present."

With many men their own dwellings are the most monotonous of all their resorts; but it was not so with Van Paris: for if he had been any while absent, he never entered his house without more solemn emotion than many priests have felt in returning to the altar. God may be most solemnly worshipped at church as the Creator of the world; and whilst kneeling under a high roof, beside a supporting pillar, or nigh the chancel and the presence of the altar, men's feelings may be thrilled with more than usual awe, by the reverend words and

bearing of the priest, and by strains of solemn music; but it is at home, with children's happy voices within hearing, with fears for them and for ourselves awake—it is in the midst of a family that God is best experienced as the Father Almighty. Religion pervaded Van Paris's heart, and the hearts of all his family; it enhanced their interest in one another unspeakably; it sweetened their intercourse, and every void and want of their spirits, even in the youngest, it filled with all the fulness of God. Seldom did a Levite kindle between the horns of the altar a fire more emblematic of religion than what commonly burned on Van Paris's hearth. The head of a Jewish family had often occasion to offer up a pigeon, or a measure of oil, on the altar at Jerusalem; but such offerings as these, or even of a he-goat from the fold, or a bullock from the stall—these were not so acceptable with the Deity as those which are made at the fireside—sacrifices of self, acts of forbearance and kindness. Van Paris and his wife Justa were one flesh; indeed, they were more than all, which that strong old phrase expresses. Very great was the regard of Van Paris for his children; it was love heightened by a something of reverence: for he knew that the Divine Voice invites children, and that infants often hear it whilst old men are deaf with the sleep of the world: and so Van Paris entertained towards his children love, joy, and solemnity—a feeling not unlike that fondness which Elkanah may have had for the child Samuel, after the Lord had called him.

As mentioned before, in the reign of King Edward the Sixth, controversies were very general and very bitter, on the holiness of churches and vestments, of certain ceremonies and particular seasons; but Van Paris surveyed these matters from a higher point of view than either the Papists or their opponents; for he knew and felt that to the holy all things are holy.

The universe is a temple; soil, turf, and sand, are its tesselated floor. Its altars are the high mountains; for decayed tombs, it has ruined cities; and for monumental inscriptions, the histories of Greece and Rome, Egypt and the tribes of Israel. The due season in which all creatures are satisfied with meat is an anthem to

Jehovah, which swells on the plain, and is re-echoed from the mountain. In this cathedral of nature, it is always full service and sermon; never since man had ears to hear has the homily been omitted. It is but little heeded, else what an instructive sermon is preached daily from one end of heaven to the other. The argument on worldly worthlessness, every syllable of it is shaped out of some mortal's deadly disappointment, every word is fashioned out of some sinner's dying groan, and there is not a sentence of it but is a rich man's doom. Ah, what a sermon is that for the measurement of which not only the hour-glass, but the very earth itself is turned round!

But a life spent in this spirit is not possible in the world, without martyrdom of some kind or other—sacrifice of reputation and social prospect in a greater or less extent, loss, perhaps, of the dearly prized opinion of good but misjudging men, or it may be even of life itself. This last and greatest sacrifice Van Paris made.

"George Van Paris," writes Neale, in his history of the Puritans, "being convicted of saying that God the Father was only God, and that Christ was not very God, was dealt with to abjure; but refusing, he was condemned in the same manner as Joan of Kent, and on the 25th of April 1551, was burnt in Smithfield. He was a man of strict and virtuous life, and very devout; he suffered with great constancy of mind, kissing the stake and faggots that were to burn him."

ON THE AUTHORSHIP OF LUKE'S GOSPEL AND THE ACTS OF THE APOSTLES.

To the Editor of the Christian Pioneer.

SIR,—In my two preceding letters, it has been my object to establish, from the occurrence and use of the first person plural in various parts of the Acts of the Apostles, that the author of that history was Silas. This mode of speaking is employed for the first time in the account of the first journey on which he accompa-

nied Paul, and upon which, it is clear, from the narrative itself, that no individual was of the party besides Paul, Silas, and Timothy. That Paul was not the writer, it was considered superfluous to argue; that Timothy was not, appeared from another part of the same history; it follows necessarily that Silas was the narrator. It may be further observed, that, up to the junction of Timothy with the others, and while Paul and Silas were without a third fellow-traveller, Paul appears the ostensible and sole actor upon the scene (Acts xv. 4 to xvi. 3), in accordance, as I conceive, with the usual modesty of Silas. Had any person but he been the penman, we should probably find him a more prominent character in the story. The omission of the first person plural in the relation of the succeeding journey of Paul, and its transactions (xviii. 18 to xx. 1), was accounted for by the absence of Silas from the company on that occasion, which absence was fully demonstrated by the tenor of the relation in question, and by statements in other places of the New Testament. This coincidence strengthened our argument. We then proceeded to show, by contemporaneous evidence,* that, on the next voyage, a minute detail of which is given (xx. 6 to xxi. 18), Silas was of the party, as "the messenger of the churches" of Macedonia, bearing their collections for the saints in Syria; and we observed that the resumption of the first person plural then, and its employment throughout the journal of that voyage, was an additional evidence that he was the author. Such was the main course of our reasoning, which was confirmed by reference to various concurring circumstances in the history and in the epistles of Paul, composed during the passing of all those transactions.

It is natural to notice now the particulars which the New Testament furnishes respecting Silas generally, before we address ourselves to the consideration of the claims of Luke to be received as the author of the Acts of the Apostles. In this division of our inquiry, I shall take for granted that wherever the first person plural is employed in the history, Silas is understood to be a party in the transactions described.

* See 2d Cor. viii. 16 to ix. 5.

The actual place of Silas's birth cannot, I think, be known from any part of Scripture. But from the circumstance of his having been, within twenty years from the ascension, "of the company" of the apostles and elders at Jerusalem (Acts xv. 22), I would infer that he was of Judea or Galilee. "That he was a Jew by religion at least," observes Lardner, speaking of the *historian of the Acts*, "may be argued from his being a constant companion of Paul in many places, particularly at Jerusalem." Again, he remarks, "the large account he has given of several below the rank of apostles has made me think that he was one of the same rank." This remark suits Silas, who is described (Acts xv. 22, 32) as a "chief man among the brethren," and a "prophet," both phrases in the original, I conceive, importing an office in the infant church next to the apostolic. Respecting the latter term, it is sufficient to refer to 1st Cor. xii. 28 and Eph. iv. 11. That the former phrase probably refers to the *exercise* of the same office, I think may be inferred from its use in Heb. xiii. 7, 17, 24; a like position in the church seems to be assigned to Barnabas and others (Acts xiii. 1). But the title of prophet, as applied to Agabus (Acts xi. 28 and xxi. 10), evidently implies a different character from that employed in reference to Barnabas and Silas, whose business, as such, is described by Paul thus, "But he that prophesieth speaketh unto men to edification and exhortation and comfort" (1st Cor. xiv. 3). It is reasonable to conclude that Silas, holding so conspicuous a station at that early period, had been for a considerable time a member of the Christian community. It was not at Antioch, or Damascus, or Cæsarea, but in Jerusalem, that Silas and Judas* were "chosen men of the apostles' company," &c. Silas now accompanied Paul and Barnabas to Antioch, conveying the important decision of the apostles, and elders, and brethren, relative to the obligation of the Mosaic law. In some time after this, upon a separation taking place between Paul

* If Judas Barsabas, the associate of Silas, was, as some think, brother to Joseph Barsabas (Acts i. 23), he was probably a hearer of Jesus himself. Hence a further presumption of the early conversion of Silas.

and Barnabas, we find Silas called to a wider field of labour, being chosen by Paul to accompany him in visiting the churches already founded, and in preaching the Gospel. This was an apostolic service, in which Silas occupied the place of Barnabas, styled an apostle (Acts xiv. 14), as Timothy henceforward did that of John Mark.* At Philippi, Silas suffered stripes and imprisonment with Paul. I make no observation upon the announcement which this treatment occasioned, that they were Roman citizens, as it is resolved by commentators into a free and easy figure of rhetoric called synecdoche. Silas continued to accompany Paul as a fellow-labourer in every place where he preached the Gospel, and through all his journeys and voyages, until the latter was carried prisoner *to Rome*, with the exception of the voyage related Acts xviii. 18, xx. 1, when he remained in Greece for sundry affairs of moment. On that occasion he was appointed by the churches of Macedonia to be their messenger with contributions to Syria, a fact which we discover, not from the history of the Acts, but from the allusions and honourable testimony relative to him, contained in 2d Cor. viii. Silas was probably the amanuensis of Paul on various occasions; perhaps in penning the epistles to the Thessalonians, addressed in the joint names of Paul, Silas, and Timothy; also the epistle to the Romans, written from the same place as the former two, in the apostle's name solely, though containing salutations from numerous Christian friends then with him, amongst whom was undoubtedly Silas. There is a fair presumption, therefore, for believing with Lightfoot, that he wrote under the Latin name Tertius. And supposing him the author of the Acts, he appears to have continued with Paul at Rome, until about the close of the apostle's imprisonment, and the period with which that history terminates. The latest notice of Silas in the New Testament, occurs 1st Peter v. 12, from which we learn he once more proceeded into Asia Minor, and revisited the region of some of his former labours. From thence, it is probable, he

* May we deduce, from the conformity between the company on this journey and that on the preceding, an argument that no fourth person now accompanied Paul, Silas, and Timothy?

passed over to Macedonia, whither Paul also intended going direct from Rome (Philipp. ii. 24). Tradition, I believe, places his death in Achaia, as it does that of Luke likewise; but ecclesiastical history is remarkably silent regarding the name of Silas.

In pursuing the inquiry respecting the authorship of the third Gospel and the Acts of the Apostles, the claims of Luke demand respectful consideration, seeing that universal tradition, extending from the latter half of the second century downwards, has uninterruptedly accorded that honour to his name. Still, should that tradition, although nearly "semper ubique et ab omnibus recepta," be found to conflict with the evidence furnished by the writings themselves and other contemporaneous works, it ought to be rejected. The pretensions of Luke, in exclusion of Silas, cannot, according to our theory, be admitted. I shall, therefore, offer some remarks now, with a view to show that there is nothing in the language of the New Testament, nor in the statements of the early fathers, incompatible with the supposition that Silas and Luke were but different names of the same individual.

And, 1*st*, of ecclesiastical writers of the first century, Clement, Ignatius, and Polycarp, evidently allude to, and employ, the language of the third Gospel and Acts, but do not name the author.

2*d*, In the second century, fathers of several provinces of the Christian church advert to these books, some naming, others not naming, the writer of them. Justin Martyr, A. D. 140, a Syrian, repeatedly speaks, especially towards the end of his first apology, of "the memoirs of Christ by the apostles and their *companions*," and quotes their words, without more particularly specifying them. His disciple, Tatian, composed a harmony of the *four* Gospels, which is lost, and we cannot tell whether he mentioned their authors by name or not.

A. D. 177, in Gaul, we find the churches of Vienne and Lyons, in their epistle to those of Asia and Phrygia, citing, amongst other scriptures of the New Testament, some passages from the third Gospel and Acts, yet naming no author or book. So far nothing occurs *directly* bearing for or against our theory.

A. D. 178, Irenæus, bishop or pastor of Lyons, refers abundantly, and by name, to Luke's histories.

In the Alexandrian branch, Clement, A. D. 190, and Origen, A. D. 220, ascribe the Gospel and Acts expressly to Luke, the companion of Paul, as will be seen on consulting Eusebius. (Ecclesiastical Hist. 6th book, 14th and 25th chapters.) Some portions of these passages will be given towards the close of this communication.

Lastly, A. D. 200, among the Latins in Africa, Tertullian speaks to the same purport respecting Luke's labours. And from this period forward, the universal opinion has adopted the name of Luke, adding by degrees one circumstance after another to his life and character, each apparently the offspring of fancy and conjecture, only evincing the obscurity which shrouded his individuality.

I turn next to the New Testament for the original occurrence of the name of Luke, and find, in three epistles of Paul, a person so called, and an associate of his at Rome. These epistles are 2d Timothy, the Colossians, and Philemon, all evidently composed during the apostle's imprisonment, recorded Acts xxviii. that to Timothy being first written. It is necessary, for the purpose of rendering our argument clear, to make a few observations in reference to the dates and order of these three letters, together with 1st Timothy and Philippians, regarding some of which there appears to be a general misapprehension.

It is related, Acts xx. 3, that Paul, when about to sail to Syria from Corinth, found it expedient, by reason of the laying in wait of the Jews there, to *return through Macedonia*, an inconvenient and circuitous course. It is then stated, ver. 4, that certain persons, amongst whom was Timothy, accompanied the apostle into Asia, but not round through Macedonia, since some of them at least went before to Troas, ver. 5, sailing, I conceive, direct from Corinth thither. And it was, I suppose, on this occasion *of going into Macedonia*, that Paul besought Timothy to abide at Ephesus. "Besought," because it was then not very long since the apostle had been driven thence by the uproar of Deme-

trius, the silversmith. Lardner, who cites Du Pin to the same purport, was of opinion that Timothy remained at Ephesus on the occasion of this voyage by Asia to Judea, but was much perplexed to ascertain the time and place wherein 1st Timothy was written from, not perceiving what visit to Macedonia is alluded to in it. The explanation here offered shows, that it was composed in Judea, and probably at Cæsarea, where Paul landed, and tarried many days with Philip the evangelist (Acts xxi. 8–15). The epistle, too, contains expressions and sentiments resembling some in the address delivered at Miletus to the elders of Ephesus. Thus, Acts xx. 24, the apostle speaks of "the ministry which I have received of the Lord Jesus," &c. Whilst (1st Tim. i. 12) he writes, "and I thank Jesus Christ our Lord, who hath enabled me—putting me into the ministry." Again (Acts xx. 30), "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them;" compared with 1st Tim. i. 3, 6, 19, 20, "that thou mightest charge some that they teach no other (no strange) doctrine;" "From which some having swerved, have turned aside unto vain jangling;" "Holding faith and a good conscience, which some having put away concerning faith have made shipwreck of; of whom is Hymenæus and Alexander, &c." These were probably persons alluded to in the speech. Once more, in the address Acts xx. 28, the apostle charges the elders thus—"Take heed therefore unto yourselves, and to all the flock—to feed the church of God," &c. And in the epistle iv. 16, he tells Timothy, "Take heed unto yourself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee." The correspondence between the address and the epistle shows them to have been produced about the same time, and, of course, the larger and fuller composition after the other.

E. Φ. Δ.

Dublin, March 8. 1845.

(To be concluded in our next.)

REVIEW.

Notes and Comments on Passages of Scripture, by John Kentish. Pp. 447. *London; J. Chapman, J. Mardon. Birmingham; Belcher & Son.*

MONTH after month, and year by year, have we turned, with continually renewed interest and instruction to the "Notes and Comments," as they appeared in our periodicals. Often have we wished for their collection and arrangement in a distinctive volume. Highly gratified were we in the announcement that such a work was to issue from the press; and its accomplishment in the important volume before us is to our minds a source of sincere pleasure. It is a volume which will amply repay careful perusal and study. Its contents have been dictated by no spirit of barren criticism, abstract and unpractical. It must, to every disciple of Christ, be, with the author, a matter of regret, "that in a country styling itself Christian and Protestant—a country, too, where the means of gaining a just acquaintance with the Scriptures are so accessible—this knowledge is looked upon as professional and exclusive, nor receives universal, nor even general, attention from educated men." It will be no fault of his, should such lamentable apathy and indifference continue to exist. To those who with mind and heart engage in such studies, the result, we doubt not, would be similar:—"In proportion as I have attended to the pursuits out of which they arose, I have seen new reasons for admiring CHRISTIANITY, as it is disclosed in the Scriptures, and for believing in its special Divine origin, as well as in that of Judaism: I have, at the same time, gained a yet stronger persuasion that the Sacred Writings authenticate themselves, and that they inculcate truths and morals of unrivalled excellence, and breathe a spirit of most exalted devotion, and the most comprehensive charity, and of the strictest purity."

Difference of opinion will, doubtless, occur as to the "Notes and Comments" on various passages; but all will perceive and acknowledge that no "dogmatism or harshness" is connected with them, and that, even when difference seems unavoidable, the opinion expressed is always entitled to calm and respectful consideration.

MISCELLANIES.

In the course of the morning service of Sunday, February 16, Mr Harris entered into a detailed statement of the principles, motives, hopes, and purposes, which led him in 1825 to devote himself to ministerial duty in Scotland, in connection with the Christian Unitarian Congregation at Glasgow; which subsequently induced the transference of his labours from that city to Edinburgh; and which now, after much anxious deliberation, impelled him to the painful announcement of his intention to resign the charge of the congregation of St Mark's Chapel, at the close of the ensuing May.

Mr Harris has subsequently accepted the unanimous and cordial invitation of the congregation of Protestant Dissenters, assembling in Hanover Square Chapel, Newcastle-upon-Tyne, to become their minister; and hopes to enter on his public duties in that town, on the first Sunday of June.

Aberdeen Day-School.—We rejoice in the knowledge that our friends in Aberdeen continue earnest and zealous in their labours of Christian love. Impressed with the importance of education, and seeing how miserably, in this country, that which is commonly so denominated is perverted to Calvinistic purposes—"the A B C, or Shorter Catechism," being often the alpha and omega of instruction, the Unitarian Congregation, in conjunction with their indefatigable minister, resolved on the attempt to establish a day-school, in which "Children may be instructed in the ordinary branches of education, without the doctrines of sectarian theology" being impressed on their infant memories in the common routine of school duties. They issued a prospectus with this statement; engaged a suitable and central school-room, and were fortunate in their selection of a schoolmaster. The school opened March 3, with fifty-three scholars, and the promise of others, who could not that day conveniently attend. Evening classes will also be formed, and the prospect of usefulness thus opened up by these judicious and praiseworthy efforts is most cheering. May the school realize the brightest and best hopes of its benevolent projectors.

Montreal Unitarian Church.—From "*The Bible Christian*," the excellently conducted monthly paper published by the Committee of the Montreal Unitarian Society, we are glad to perceive that the erection of their church is

drawing towards its completion. It is a handsome building, conspicuously situated in that important place, and is designed to accommodate upwards of 600 people. Our American Unitarian brethren have contributed nearly a thousand pounds towards the building. Towards the close of 1841, only a few friends assembled together for public worship in a school-room; at the annual meeting, December 25. 1844, on the first celebration of the Lord's Supper, 56 communicants were present, the Society now embracing about 200 souls. Resolutions of thanks were passed to American friends, as well as to the British and American Unitarian Associations; and in the spirit of devout thankfulness, and genuine Christian benevolence, the Society unanimously declared, "That the province of Canada presents an interesting field for missionary labours; and we consequently resolve, in humble reliance on the great Head of the Church, to give early attention to the establishment of a mission in Canada."

Upper Canada Test Act proposal.—In "*The Bible Christian*" for February, it is stated, that in the preceding month a Mr Williams had moved in the Legislative Assembly of the province for leave to bring in a bill to extend the provisions of the act 9th Geo. IV., to enable Christians of various denominations to hold lands in *Upper Canada—restricting* the privilege, however, to those only who acknowledged the divine inspiration of the Old and New Testaments, *and the doctrine of the Trinity*. A very admirable article is given in exposure and reprobation of this intolerant folly. Nor is its reprobation confined to "*The Bible Christian.*" The papers representing the Baptists and Calvinistic Congregationalists are equally strong in their denunciation of the "hardihood" of "this monstrous bill." A copy of this valuable number of the Bible Christian has been forwarded by the Montreal Unitarian Committee to every member of both Houses of Legislature, and to the Librarian of the Legislative Council. The bill has been read a first time in the House of Assembly, but, on going into committee, it is believed, a motion will be made to strike out the obnoxious clauses. We trust to learn the signal defeat of this wretched bigotry; but the matter will require careful watching.

British and Foreign Unitarian Association.—In our last volume, p. 525–528, we directed the attention of our readers to the claims of this institution on public support; stated what appeared to us the causes of its depression—

and the apathy existing in regard to it; and pointed out the courses of action we considered essential to its extended and permanent usefulness. To these remarks we refer for our opinions on this subject; time, and renewed consideration, only the more firmly convince us of their correctness and importance. We have no sympathy with those who sneer at the Association, yet propose nothing better, and give no aid whatever to the furtherance of plans for the dissemination of Christian truth. We learn with pleasure, that "the Committee feel that the time is now come for an earnest appeal to friends in the country for more vigorous and generous support." * * * "It has therefore been determined, that deputations of ministers and laymen shall be sent forthwith into various parts of the country, to set forth the claims of the Association to more general and liberal support; to confer on its past proceedings, and to receive suggestions for future plans of usefulness. The times are in many respects favourable to exertion, if there were not always ample motives for it in the glorious Gospel of the blessed God." * * * * * "It only remains for Unitarians to be true to those principles; in short, now to act cordially together, in order to produce an effect on public opinion, at once decided, beneficial, and lasting; honourable to themselves, and conducive, in the highest degree, to the progress of human improvement and happiness." It may admit of question whether the necessarily expensive machinery of "*deputations of ministers and laymen*" be most efficient for the objects contemplated; but we rejoice that movement will be made; and certain we are, that the Association may be rendered still more widely and efficiently than it has ever yet proved, and an instrumentality of great and continually increasing religious usefulness.

With sincere pleasure we inform our readers that a work of which we have long since desired the accomplishment is now projected for publication, should sufficient support be promised, to be completed in 20 Numbers, each containing 48 pages, large 12mo, double columns, price 6d. "The People's Dictionary of the Bible, in which the Holy Scriptures, historically expounded, are recognised as the only source of Christian Truth; comprising, apart from the mere forms of scholarship, a popular but sound exposition of the history, biography, antiquities, disclosures, teachings, opinions, difficult words and passages, rites, customs and religious observances, together with an account of the origin and contents of the books found in the Bible. By the Rev. J. R. Beard, D. D."

THE

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AN ATTEMPT TO EXPLAIN THE WORDS REASON, SUBSTANCE, PERSON, CREEDS, ORTHODOXY, CATHOLIC CHURCH, SUBSCRIPTION, AND INDEX EXPURGATORIUS.

BY A PRESBYTER OF THE CHURCH OF ENGLAND.

OF CREEDS.

(Concluded from p. 167.)

THERE was a dispute between Macedonius and one Paul for the bishopric of Constantinople. The Emperor siding with Macedonius ordered the Prætorian Prefect to establish him in the Episcopal throne. When he marched with his forces towards the church for this purpose, they met a very great concourse of people; and supposing they had come together to oppose the execution of the Emperor's order, the soldiers fell upon them and killed above three thousand, and dispossessed Paul. But about the time of the Sardican Council Paul was restored, and Macedonius forced to keep his party together in an obscure private church. But this did not hold long; for Paul was soon after carried by force to Cucusus in Armenia and strangled there; and Macedonius was reinstated in his place. But in the last Council of Constantinople he was again deposed, by the prevalence of Acacius, for some pretended misdemeanour, and Eudoxius translated from Antioch to this see. Macedonius now declared and published his opinions about the Holy Ghost more openly than ever; and was joined and assisted in supporting

them by Eustathius Bishop of Sebastea, Eleusis Bishop of Cyzicum, Marathonius Bishop of Nicomedia, Sophronius Bishop of Pompeiopolis, and many others: and the party became so considerable, that in the year 381 the Emperor Theodosius convened a Council at Constantinople to judge of their tenets, where 36 bishops of this party attended, who being required to subscribe the Consubstantial Faith, they all declared they never would; and wrote to those of their party in all places that they should not agree to the Nicene Creed; for which they were condemned by the council and anathematized. When the Emperor Gratian soon after published a law to allow every sect to act according to their own judgment in religious matters, the Macedonians assembled themselves synodically at Antioch, and there declared themselves so strongly against the consubstantial doctrine, that they decreed that no Christian should hold communion with the professors of the Nicene faith.

Theodosius continued the synod of Constantinople three years. In the first, the Macedonian Bishops were condemned and anathematized, Maximus was deposed from the see of that capital, and Gregory Nazianzen fixed there in his stead. But the Egyptian Bishops, who arrived after this was done, joined with several others of the Council, who were displeased at Nazianzen's promotion, raised such heats and tumults on this occasion, as made the new bishop soon to resign his charge. And hereupon Nectarius was consecrated Bishop of Constantinople. He presided the second year in the synod, to which they invited Nazianzen whom they had deposed the year before. But he refused to go to this or any other synodical assembly: and told them in his letter 'that experience had taught him how 'little good was to be expected from synods which 'usually more widen than heal up differences; where 'generally they clash and quarrel, wrangle and make 'a noise more like a flock of geese and cranes, than an 'assembly of wise and grave prelates. At such meet-'ings, he says, strife and contention, pride and ambition 'commonly bear the greatest sway; and the man who 'goes there as a judge, shall sooner corrupt himself

'than correct and reform others; that for these reasons, 'he had retired within himself, and thought the only 'means of security was to live in privacy and solitude.' The next year 383 Theodosius resolving to have a creed made that all should comply with, did what he could to mollify and sweeten the several parties. He received them all with the fondest caresses, conniving at the exercise of their several worships. But the Athanasian bishops were greatly offended at this toleration, and insisted that the Arians might be suppressed and banished the city. This the Emperor found himself obliged to comply with, and soon after published a constitution against all heretics, especially the Arians, Eunomians, Macedonians, Apollinarians, &c., prohibiting them to meet together or ordain any bishops of their several parties. But this had no great effect.—Now it was that the Athanasians finding themselves more numerous than their opposers set themselves to form a new creed: and out of the old forms of Jerusalem and Nice, they made another at Constantinople, which is the very creed, that we have in our liturgy under the title of the Nicene Creed, one article only excepted concerning the procession of the Holy Spirit. That the curious reader may be fully convinced of this, I have set down, the very creeds of Jerusalem * and Nice, † that he may see how the Constantinopolitan

* The Jerusalem creed is this:—I believe in one God the Father Almighty, maker of heaven and earth, and of all things visible and invisible, and in one Lord Jesus Christ the only begotten Son of God, begotten of the Father before all worlds, true God, by whom all things are made, who was incarnate and made man. He was crucified and buried, and the third day he rose again from the dead, and ascended into heaven, and sits at the right hand of the Father, and shall come again with glory to judge the quick and the dead, whose kingdom shall have no end. And in the Holy Ghost the Comforter who spake by the Prophets. In one baptism for the remission of sins, and in one Holy Catholic Church, and in the resurrection of the flesh and the life everlasting. Amen.

† The Nicene creed is in these words:—We believe in one God the Father Almighty, maker of all things visible and invisible, and in one Lord Jesus Christ the Son of God, the only begotten of the Father, that is *of the substance* of the Father, God of God, Light of Light, very God of very God, begotten no

creed is formed from them. And this creed, thus compounded, they called the Nicene Creed, which name it retains to this day, because the distinguishing doctrine of the *consubstantiality* of the Son with the Father is asserted in it.—My readers have seen too much already of the miserable dissensions which arose amongst Christians on account of their several creeds or confessions of faith. The histories of the succeeding times abound more with them, if possible. The Goths who soon after over-ran Europe, were Arians; the Emperors for the most part were Athanasians. Each held their several councils in which they always took care to excommunicate and curse one another most heartily: and this was the pretence for the most bloody massacres and wars that ever plagued the human race: and to this the contentions of the bishops amongst themselves, for jurisdiction and power, contributed not a little. In this Council of Constantinople, one of their canons is, that the Bishop of Constantinople should have precedence next to the Bishop of Rome, who should be reckoned the first bishop, because he presided in the first city of the world. But in the next age the bishops in a council at Chalcedon made a canon, that the Bishops of Constantinople should, in all respects, be equal to the Bishop of Rome, because Constantinople was then as much mistress of the world as the other had ever been. This gave rise to endless quarrels between the bishops of these great cities, and to the deadly hatreds which have prevailed between the Greek and Roman Churches from that day to this. So that it is no wonder that the gentlemen at Rome

made, of the *same substance* with the Father: by whom all things were made which are in heaven and earth. Who for us men and for our salvation came down and was incarnate and was made man and suffered. The third day he rose again and ascended into heaven, and shall come to judge the quick and the dead. And in the Holy Ghost. But for those who say there was a time when he (the Son) was not, or that he was not before he was, or that he was made of things which had no existence, or that affirm the Son of God to be of any other *substance or essence*, or that he was created, or is obnoxious to change or alteration, all such the Catholic and Apostolic Church of God do *anathematize* and *reject*.

will not admit of the canons of this council as of any authority. But these decisions of the councils concerning the authority of the bishops were asserted by their several partisans to be as necessary to be believed and submitted to, as if they had been expressly inserted in their symbols themselves. Thus things went on in the Christian world for several ages, when there appeared a creed, nobody knew by whom it was composed, or from whence it came, that vastly exceeded anything which had ever appeared before under that title: and to this the author, whoever he was, very cunningly prefixed the name of St Athanasius. This man was in high estimation in the Romish Church, for reasons which have some time ago appeared to the reader. They extolled him as one of the greatest of *saints*, and greedily swallowed down anything which bore his name. St Athanasius's creed soon became the standard of the true faith; and everybody was taught to say, Whosoever will be saved, must, above all things, believe it thoroughly; and he who did not, without doubt should perish everlastingly. All the learned agree that Athanasius, with all his assurance, never went so great lengths in any damnatory clauses. And whether Vigilius Bishop of Tapsa, or Hilary Bishop of Arles, or Vincentius a monk of Lerins in Provence, for all these are named, or any other, was the author of this famous composition, it is the most wonderful, mystical and unintelligible that was ever obtruded upon the human understanding. I need say no more of it, for it speaks *abundantly* for itself, both in the articles of belief which it contains, and in the severe threatenings with which it enforces the belief of them. It is in every body's hands: Let every man judge for himself. Thus much is certain—it was not wrote by Athanasius whose name it bears, and if it was, it would not be entitled on that account, to any more authority than if it had been composed by any other of the persons whom I just now mentioned.

I may be here thought negligent in omitting some account of the contrary opinions, concerning the nature of Jesus Christ, advanced by Nestorius Bishop of Constantinople, and Eutyches Abbot of a Monastery in the

same city, either of which would have introduced some alteration in the creeds which had been established. But most of my readers will not think these disputes of any great importance at this day. If there be any that do (as indeed their consequences have been felt by the whole Christian world ever since) they may see a full account of this whole affair, in Dupin's History of the Councils of Ephesus anno 430, and of Chalcedon 451, which will abundantly show the humours and manners of these times, in contriving and enforcing their several systems of belief.

But, as I observed before, the bishops who met in the famous Council of Constantinople, in years 381–2–3, and compounded a creed which we call the Nicene, in the article of the Holy Ghost asserted only that he proceeded from the Father. Whereas we, who received our creed from the Romanists, say with them that he proceeds from both the Father and the Son. As this difference between the Greek and the Roman churches produced the most fatal consequences, it may be expected that I should give some account of it. The precise time when this so much controverted *addition* was made (of the procession of the Holy Ghost from the Son) is not easy to be determined. In a provincial synod held at Toledo anno 653 we find the creed with this addition, set down in the first canon of that council. But this was only the particular act of that synod. Nor did the creed thus enlarged generally obtain in the Spanish churches for a long time after. About the beginning of the next age but one, the question concerning the procession being started by one John a monk of Jerusalem, began to be disputed in France, and a synod was convened about it at Aix, in the year 809, and they sent several bishops to Rome, to prevail on Pope Leo III. to admit this clause into the creed. But, after a long solicitation, he told them that, though he liked the doctrine well enough he could not give his consent that this addition should be made to the symbol: nay to prevent all mistake or fraud he ordered the creed without that addition to be engraved both in Greek and Latin upon two silver tables, and to be hung up behind St Peter's altar, there to remain

as the standard of the original creed. But notwithstanding all this, in about four years after, the bishops, in the synod at Arles, published a confession of their faith with this clause, *proceeding from the Father and the Son;* which yet was no more than their private confession. It seems not to have gained any place in the public Romish creed till the time of Pope Nicholas I. who entered upon that see anno 858, and to have been discovered when the quarrel broke out between him and Photius the great patriarch of Constantinople: for so we find Photius severely charging it upon the Latins as κακων κόρωνις the height and crown of all their impieties, that with an unmeasurable boldness they had taken upon them to adulterate the holy creed ratified by the decrees of general councils, νόθοις λογισμοῖς και παρηγγελμένοις λόγοις, with false senses and new invented terms of the inventions of the devil: and then he tells us what he meant by all this, that these addition-makers made the Holy Ghost to proceed not only from the Father, but from the Son also; and so goes on to exclaim against the fact, and to argue against the doctrine. And all this he speaks of as newly done by some Western Bishops, (whom amongst other hard words he calls 'the forerunners and ministers of the antichristian apostacy), who had been sent to scatter this and some other new doctrines amongst the Bulgarians, who had been about two years before converted to the Christian Faith. And henceforward the difference between the Greeks and Latins widened every day, for this innovation was so much resented by the Eastern churches, that they thereupon broke off communion with the Western; and the Pope excommunicated Photius, and all who refused to acknowledge the procession of the Holy Spirit from the Son as well as from the Father. These quarrels continued between them many ages, though they were all, at several times, forced to acknowledge they were so far from understanding the nature of this procession, that they did not understand the meaning of the very words they made use of in the dispute. But in process of time, about the year 1433, when the Turks had made themselves masters of almost the whole Eastern Empire,

and were swarming everywhere round Constantinople itself, the poor Greek Emperor John Palæologus II. found himself obliged, in the most humble manner, to apply to the Christian Princes of Europe for their assistance against these Mahometan invaders, their common enemies, who threatened destruction and extirpation to the very name of Christian. But as he and all of the Greek Church were looked upon and deemed as heretics and schismatics by the Pope and all of the Romish communion, he could obtain nothing from them without uniting himself and his subjects to the Church of Rome, particularly by renouncing their opinion concerning the procession of the Holy Spirit, and subjecting himself and all his people to the power and authority of the Roman Pontiff. Pope Eugenius treated the emperor in his distress with great contempt; but however, upon promise of uniting with the Romish Church, he gave him hopes of succour. At this time was convened the famous Council of Basil, in order, as they gave out, to reform the disorders of the church, both in its head and its members: and *they* encouraged the Greek Emperor still more. But soon after, a dispute arising between his holiness and the council, the Pope, by a most wicked trick, transferred the council to Ferrara, and from thence to Florence. The bishops at Basil highly incensed at this behaviour of Eugenius, continued sitting, and pronounced a sentence of deposition against the Pope, for being a disturber of the church's peace, and a perjured heretical schismatic. And they chose in his room Amadeus Duke of Savoy, who assumed the name of Felix V. While these things were doing at Basil, Eugenius was not idle at Florence. He presided himself in that council, and darted all his thunders against the tramontane rebels. The princes of Europe were divided between these two contending parties. Sigismund Emperor of Germany and others took part with the council, while the Kings of Arragon, Castile and others adhered to the Pope. Both parties did all they could to gain the Greek Emperor, by promising him mighty succours from this or that quarter. But though he had resolved to go to Basil and depend chiefly on Sigismund,—Eugenius, by a

wonderful finesse, brought him, together with Joseph Patriarch of Constantinople and the other Greek Bishops, to Florence, where they had long disputes about the points in controversy: and poor Palæologus, from the miserable circumstances of his affairs, was at length obliged to come over to the Pope's proposals: and he and his Greeks signed the following declaration. 'In the 'name of the Holy Trinity, Father, Son, and Holy 'Ghost. By the advice of this Holy Oecumenical 'Council assembled at Florence, we define that the 'truth of this faith be believed and received of all 'Christians, and that all profess, that the Holy Spirit 'is eternally from the Father and the Son, and that he 'proceeds from these two eternally as one only prin-'ciple and by one only procession. We define also 'that the Holy Apostolic See and the Pope of Rome 'hath the supremacy over all the earth, that he is suc-'cessor of St Peter the Prince of the Apostles, and the 'Vicar of Jesus Christ; the Head of the Church, the 'Father and Teacher of all Christians, and that Jesus 'Christ hath given him, in the person of St Peter, the 'power to feed, to rule, and govern the Catholic 'Church.' The Emperor and his Bishops returned to Constantinople first of February 1440, sure of being joyfully received and thanked for the union they had brought about between the Greeks and the Latins. But to their great surprise they found the clergy and people there so highly dissatisfied with what had been done at Florence, that they would not admit those who signed the agreement to perform any ecclesiastical function amongst them: and when the Emperor commanded them to celebrate divine service, the people went out of the churches and left them alone. In short the public rage was so great against the emperor, that in most places they struck his name out of the Diptichs,* and a civil war was raised against him, headed by Demetrius his brother. Notwithstanding this he laboured all he could, during the rest of his life, to establish what he had begun. But most of the ecclesiastics, who

* The Diptichs were tables hung up in the churches, on which were inscribed the names of the Emperor, the Patriarchs and great Bishops, whom they were particularly to pray for.

had subscribed the declaration at Florence, retracting it publicly in Greece, and almost all the rest of the clergy most furiously opposing it, his design was quite frustrated; and he died in the year 1448. Constantine who suceeded him, either could not or would not make that servile court to the Latins which his brother John had done: and therefore when the Turks besieged Constantinople in the year 1453, the Popish Princes gave him none, or very little, assistance. The city was taken, Constantine killed, and an end put to the Eastern Empire of the Christians. The Latins in their account of this event seem to rejoice in it, and insult over the poor Greeks as most abandoned heretics and schismatics. They represent God as highly incensed with them for their heresy in denying the procession of the Holy Ghost from the Son: and observe as a proof of all this, that Constantinople was taken by the Turks at Whitsuntide, the festival particularly appointed in honour of the Holy Ghost. This is one remarkable instance how far prejudice, superstition and enthusiasm will carry people, who always suppose God to be on their side, and to be influenced by the same motives with themselves. Would it not be much more becoming in us, on such occasions, to say, O Lord! How unsearchable are thy judgments, and thy ways past finding out!

In the beginning of the next century the scandalous sale of indulgences, and many other enormities of the court of Rome, provoked a great part of Europe to cry aloud for a reformation in religious affairs. But almost every nation set up to reform, in its own way, what was thought to be amiss. They all appealed to the Scriptures as the standard of truth; but, according to their various interpretations of them, the several kingdoms and states composed new creeds and articles of religion. Hence were produced the Augsburg, the Helvetic, the Heidelberg, and many other confessions of faith, on the Continent; the Articles of Religion in England; and afterwards the Westminster Confession of Faith, which had been adopted by the Clergy of Scotland. Now all these reformers ran upon the rock which they should have most carefully avoided; and

so they broke into many different sects and parties, who soon began to hate and persecute one another with as much fury as the Papists themselves could. The clergy everywhere retained so much of Popery as to declare themselves the sole judges of Christian faith; and hence the power of drawing up new articles was assumed by synods, convocations and other reverend assemblies, who always took care to secure their own authority, as far as the present circumstances of affairs would allow. Had they been in earnest in the declaration they made, which indeed was the only justifiable ground of their separation from Rome, that the Scriptures of the Old and New Testament were the only rule of faith, why did they all go about to make others, and, as different from one another as from Popery itself? But that imposing spirit of making their own sense of things a standard of truth, and a rule for the rest of the world, which they so justly condemned in the gentlemen of Rome, they thought very *convenient* for themselves. They would not be subject to Rome: but others should be subject to them. But as all these reformers declared themselves enemies to the authority and power of the Court of Rome, the Pope, in his own defence, got an assembly of his bishops to meet in a Council at Trent; and there he and they, in the plenitude of their authority, condemned and anathematized all these new heresies, established the creeds commonly called the Apostles, the Nicene, and the Athanasian; and added a long chain of articles which before had never been decided, but were hereafter to be received and believed by the faithful, as necessary to their salvation as any of the former. Out of all these decisions of this holy council there is a creed composed commonly called the creed of Pope Pius IV. decorated as usual with proper anathemas and curses, which all the clergy of the Church of Rome are obliged to subscribe on their entering into orders, and on many other occasions. And thus things have continued to this day.

(*To be continued.*)

Martyria;

OR

EARLY UNITARIAN TIMES.

BY

REV. WILLIAM MOUNTFORD, A.M.

CHAPTER XIII.

Even such is Time, that takes on trust
Our youth, our joys, our all we have,
And pays us but with age and dust;
Who in the dark and silent grave,
When we have wandered all our ways,
Shuts up the story of our days!
But from this earth, this grave, this dust,
My God shall raise me up, I trust!

SIR WALTER RALEIGH.

IN the year of our Lord 1551, and on the thirtieth of May, that is on the festival of St. Felix, pope and martyr, Sir Francis Farel had been some time arrived from Mayence, and was sitting with Master Brandon, who said, "My medicine? Give it me, Rachel—ugh—there—now take the cup, and away with yonder phial, good sister!"

"Which you do not like the sight of, I think."

"Why, Francis, I do not dislike it much; but such things as those, I have removed systematically. The sight is not cheerful; for in one's throat it prolongs the taste of physic. Once only I have to die, and I have wished for calmness wherewith to observe and think to the better purpose. Now death does not disturb me; indeed these many years, in thought, prayer, and other ways, have I familiarised myself with its approaches; but there are some of its accompaniments I cannot so well endure—I mean the mournfulness of attendants, the lamentations, and, it may be, the shrieks of women, visitors' half evident surprise at finding you still lingering on, the growing array of empty phials, looking like a growing testimony against tenacity of life; and then the oftentimes heartless visitations of the priest, as though it were his clerical office, if not to serve, to read the writ of mortality, and that in a formal, unpleasant way. I say, these things I should feel

as annoyances, and I avoid them therefore; not as suggestions of death, but as being in themselves molestations, and especially so in my weak state. 'Pompa mortis magis terret quam mors ipsa.' I thank God, Francis, that you are with me, for yours is natural piety, and therefore cheerful; and in a long illness one wants comfort, and comfort few visitants of the sick can give, for their religion is mostly unreal—a lengthening of the face, a lugubrious tone, a forced, uneasy feeling assumed at the very door. They minister their consolation as though it were medicine, without ever having tasted it themselves."

Verily the sick room does detect the impotence and imposture of artificial religion; for in the ears of a man who has lived without faith, the very words of Christian comfort can sound but like sentences of death, since only he who has lived Christianity can die it; and to such a one, with his sensibilities perhaps painfully quickened by illness, there is nothing more revolting than to hear religion unworthily discoursed—it is profanation, it is like weakening one's faith, it is a tarnishing of the fine gold of hope. Oh, the soulless manner in which so many officious visitants intrude their consolations on the sick!—"We must all die—death comes sooner or later—no doubt it is all for the best—perhaps you may recover yet." Comfort, like this commonplace, is as repugnant as a proffer of the parish pall. Do not molest a sufferer's ears with empty, unfelt phrases; for affliction is a solemn message from God; and if the recipient thereof has only a vague feeling of its spiritual purport, at least do not lower that by an intermixture of your own earthliness. Nigh death, especially, silence has a meaning; do not thou break it, unless thy words have a better.

Too commonly the attendants on a deathbed are physicians, superstitious nurses, formal priests, lawyers with their untimely business, or, at the best, relatives with their weak but distressing lamentations; with every one of whom probably religion is a mourning-cloak, and not like the daily robe of a child of God, and of a sombre look, instead of showing inwrought into its texture the happiest recollections of earth, in-

tertwined with the brightest hopes of heaven. In the hour of death, would that every righteous man might have a fitting attendant, a Christian, with whom perfect love has cast out fear—a companion of youth—one with happy tones in his voice—a friend, with light in his countenance, wherewith to dispel from the death-bed that gloom, which belongs not even to the grave rightly!

"Oh," said Master Brandon, "I accept your presence as a special mercy, vouchsafed to me by God."

"Willoughby, dear Willoughby!"

"A beautiful day this is! So worn and weak as I am, is it not marvellous that my sensibilities should be so acute, and preternaturally so, at times? It is therefore, that I have these fresh flowers every day, those plants, that bird, and that new shelf of books labelled with those spirit-stirring names. I say I have all these cheerful objects round me."

"Cheerful," exclaimed Sir Francis; "that martyrdom of St. Agnes——"

"——is not melancholy?"

"Indeed, Willoughby, it is very beautiful."

"And, Francis, the virgin's face! What an expression it is of intense faith—faith that is all but actual sight! Oh, I gaze and gaze upon that face sometimes, till I forget those executioners in the back-ground, and those other painted terrors, and my own pains themselves; for it is as if I looked with the saint's own eyes into futurity, and discerned there things unspeakable. Often have my nerves thrilled with the ecstacy of that painted hope, and my bosom swoln with the very joy that dilates in the virgin's person. Look at it, look at it! Is not faith more than the shadow? Is it not the substance of things hoped for?"

"It is indeed a painted interpretation of the text—exposition, argument, deduction, proof, exhortation, all concentred in a look. Verily, on saving faith there is not a doctor of the Sorbonne, no, nor of Wittemberg either, who could put forth a sounder exposition than this by Da Vinci."

"But, Francis, in my severer pains I have my couch so placed, that I can look upon that crucifixion. Pray-

ing to the Father Almighty, with the vivid impression of that picture on my mind, my body in an agony of suffering the while; have I then understood the blessed meaning of mediation between God and man—felt it, as it is not to be felt while sitting comfortably underneath a pulpit, nor indeed any where else, while in health and enjoyment. Oh, it is in affliction, in pain, in what would otherwise be the soul's darkness—it is when the wide world feels like a torture-house that the Son of God is truly precious; it is when this garment of flesh clings and burns like a poisoned tunic, that one blesses Christ that he took not on him the nature of angels, but the seed of Abraham. The Prince of our salvation consecrated through affliction—it is that consecrates us—life and death made welcome by his having participated with us. We are reconciled to Providence in its mysteries, by the sight of Christ in our flesh."

"Willoughby, I wish that you would write out those new thoughts or views which your sickness may have occasioned you. They might be made very useful. Why is that dry leaf kept withinside the glass?"

"It contains a chrysalis; my sister found it in the summer-house, and now, like myself, it is waiting here its appointed time, until its change come."

"The Greek use of the chrysalis, as an emblem of hope in death—that is intelligible enough, and very happy; but in the catacombs at Rome, and commonly among the Christians of the second and third centuries, what a fish could symbolize I never could conjecture; for certainly something more must have been meant than Christ's allusion to the prophet Jonah's having been three days in the whale's belly."

"And truly, so there was."

"I thought there must have been. What was it?"

"Fish—in the Greek ἰχθυς; and that an anagram composed out of the first letters of Ιησοῦς Χριστος, Θεοῦ Υιος Σωτηρ—Jesus Christ, the Son of God, the Saviour of the world, by his resurrection after a three days' death. To the initiated, to the early Christians, all this was implied by the two curves, in which they drew the outline of a fish. It was one among the many devices in

which they sought to give public utterance to their faith, veiling it the while in emblems, unsuspected and inscrutable by Pagan eye."

"Very curious; and an instance, Willoughby, of the manner in which the primitive believers made so many customs and objects significant of religion."

"And therein," said Master Brandon, "imitating nature, which is herself suggestive; nay, to the spiritually-minded, she is predictive, prophetic in many, most of her arrangements; for instance, in her structure of those insect-cells, which seem like coffins, but which are birth-places, is there not inwrought a hint of what may be the nature of the human grave?"

"There is. As a young-man, I used to think such intimations were chance-truths; but I am convinced otherwise, the more I know of Providence and the ordained workings of my own nature."

"Francis, you are right; and for a dying man, I do believe that the observance of a chrysalis is more Christian, than daily contemplating a skull, like the Catholic brotherhood of St. Paul. With them I am not connected, as you may believe, nor I believe would St. Paul himself have been, inasmuch as he belonged to the College of Apostles, one of whose members has written that 'perfect love casteth out fear, for fear hath painfulness; and he that feareth is not perfect in love.' God is judge whether in love I am perfect; but blessed be his grace, fear I have none. No, no! I have not that torment."

"Willoughby, what ails thee? Thou art ill—oh, worse!"

"The pain in my breast—no, no—only be quiet a short while. Oh, the body of this death! Thy will be done on earth, in me, as it is in heaven."

After some minutes, Sir Francis stepped lightly to the window, to draw the hangings before it; but Master Brandon said, "No, Francis, no! I was not asleep, but was striving to pray myself into forgetfulness of pain. Now, I am quite comfortable. Oh, Francis, in this earthen tenement of mine there are many fissures; it is but a ruinous habitation, and sadly convulsed by life's inward struggles at escape. 'Fashioned

like unto his glorious body'—it is in sickness, or at seventy, that these words have a meaning; not at school, nor during manly vigour, nor in the grace of early womanhood. The flesh—synonyme for frailty, vice, and suffering, for lusts and aches, covetousness and hunger, sleeplessness and cough—oh, I could rail upon it, like a Gymnosophist or a Gnostic, only that through its organs and its network of nerves I have been clothed upon with knowledge, and also with virtue, I trust."

"Willoughby, you are better, I think."

"Yes, I am free from pain; free from the body, let that be, when God wills. Christian deliverance is from sin, the world, and the body. Translation has never been a Christian hope; but with the Jews, I fancy, it has been a favourite notion."

"So the Talmud would argue."

"You remember any of those rabbinical legends—then, tell me one, Francis."

"Listen, then, to that of Jehoshah Ben Levi. The last evening of his old age, the Rabbi sat in his oratory, and read the law, which having finished perusing, the angel of death appeared, and announced the close of his life, but informed the aged master in Israel, that on account of his exceeding righteousness his requests were all to be granted; whereupon Jehoshah Ben Levi demanded sight of paradise before death. Then, swift as thought itself, he was carried into infinity—this earth's light dwindling down to the size of a diamond—an intermittent ray—and then into invisibility. Towers of gold, he saw, and mountains of diamonds, their lofty sides covered with emerald forests, each one as wide as ten worlds. Next, the Rabbi asked to behold Abraham's palace; and here Gabriel's messenger of death was outwitted, for Jehoshah Ben Levi having been placed on one of the towers, leaped thence into Paradise—of all his earthliness, having parted only with the skirt of his robe."

"Thank you. But the legend of my episcopal namesake, St. Brandon, conveys a grander idea of Paradise than your Talmudist does. Instigated by a vision, St. Brandon and his monks voyaged forth. After perils

by sea and land, during a space of six years, the pilgrims discovered at last, from a mountain-top, the sweet beginnings of Paradise—a glorious and ravishing sight.

> " But they were crushed with joy, ' Return,'
> Said they, ' We may not this sustain.'

Emperilled themselves six years for that joy, and then in their human weakness turned away from its intensity. So delicate an imagining ! So beautiful a thought ! It is a pity the author should have been forgotten."

" Dear Willoughby, it is a very touching conclusion, and one proper for us all to rest in."

" I would, I could remember the lines, in which the pilgrim-monks were made sensible of their incapacity to comprehend heavenly bliss."

" The reserve maintained on the joys and employments of heaven is a most remarkable characteristic of the Scriptures ; a caution which betokens their authenticty, for bliss too intensely anticipated has an enervating effect, as was the case with the mystics. For myself, there are seasons wherein contemplating celestial blessedness, my wonder, as it were, strains itself into doubt. My faith fails me, on account of my unworthiness. That feelings and thoughts worthy of heaven, angelic raptures—that already the elements, the germs, the beginnings, of these glories are existent in my spirit is what I do not feel ; it is what I can trust, but it is not what I am assured of."

" And well for you, Francis ; for earthly assurance soon degenerates into presumption. One might well doubt, nay despair of heavenly felicities, were they to be of our own unaided making ; and were fitness for heaven to be one's own unassisted acquisition, one might distrust the possibility. But the Holy Spirit is to be believed in, not only as a present help, but as an indwelling source of eternal strength—a perfecting power within us. And as to the magnitude of the change, that surely is conceivable by any observant spectator of nature. Look out of the window, at the garden."

" It is very, very beautiful," said Sir Francis.

" It is so ; but last Christmas, what was it ?"

" Desolate enough, Willoughby, no doubt."

"It was; and yet nearly all that you now behold, was at that time existent under the soil. There lay latent in the black clods of earth all the gracefulness of those plants, the shady foliage of yonder elms, every flowery perfume, the lusciousness of the grape and the strawberry, and all the colours of the rainbow, those of the rose, the polyanthus, the daffodil, the daisy, the violet, and the acanthus, together with the sweetness, and the attractiveness of the whole scene."

"Very pretty, and perhaps true enough for what you want to infer. What is it?

"Three months' sunshine and rain have fostered out of dead earth all yonder beauty and abundance: but rain and sunshine—what are they as agents, compared with holy influences, like those, which the Father Almighty can exert upon man's soul! Oh, there are persons, whom we have known, Francis, whose spirits divested of the numbing investiture of the flesh, they in God, and God in them—concerning whom, no magnitude of glory would seem incredible."

"We have indeed known such."

"Yes, Francis, and known them in this earth; although this earth is but a state of infantile seclusion, manifestly so; and our circumstances are adapted to the spiritual weakness of this earliest stage in existence; for all the sources of knowledge are half hidden away from us, are veiled over, lest the intensity of exterior influences should hinder the soul's formation from within, or worse than hinder, ruin it; since there was not only mystery, but profound wisdom, in the ancient opinion, that no man could see God and live."

"We acknowledge the wisdom that veils heaven from our earthly view; yet fain would we prefigure heaven to ourselves in intelligible, that is, in earthly colourings. Oh, it is a state, is it not, the ordinary tenour of which, will be like the splendour of principalities and thrones; a state of love tenderer than that of the apostle John, and wherein the meanest of our motives shall be as mighty as that which impelled St. Winifrid into Friesland; a contemplative state, in which the commonest of our thoughts shall be as vast as the idea, of which York Minster is the embodiment, and as

sublime also as the genius, of which the Divina Commedia is the unfolding. And yet, and yet—one cannot but feel unworthy this; and sometimes I half wish, that I could have died after some such actions as——."

"There are depressed seasons," answered Master Brandon, "in which we look back on the heights of our past heroism, on the monumental instances of our disinterestedness, and we doubt our competency to the like actions again; but such misgivings should not distress us, since this very modesty is the medium of strength, for 'God resisteth the proud, but giveth grace unto the humble.' If the will have been kept pure, whatever we have achieved once, we are more than equal to again. Believe in the Holy Spirit, and mountains of temptations are moveable, and heavenly heights of morality are possible, yes, certain. You repeated to me once, some very striking lines on eternity; they were Latin, I think."

"Eternitas! Eternitas?—It is an ancient and favourite hymn upon the Rhine, especially at the Holy City."

Hereupon, Sir Francis Farel recited the Rhenish hymn, of which the following is F. E. Coxe's English purport.

Eternity! Eternity!
How long art thou, Eternity!
Yet onward still to thee we speed,
As to the fight, th' impatient steed,
As ship to port, or shaft from bow,
Or swift as couriers homeward go.
Mark well, O man, Eternity!

Eternity! Eternity!
How long art thou Eternity!
As in a ball's concentric round
Nor starting point, nor end is found;
So thou, Eternity, so vast,
No entrance and no exit hast.
Mark well, O man, Eternity!

Eternity! Eternity!
How long art thou, Eternity!
Came there a bird, each thousandth year,
One sand-grain from the hills to bear;
When all had vanished, grain by grain,
Eternity would still remain.
Mark well, O man, Eternity!

At night, Master Brandon retired to bed, being apparently stronger than during many previous months; and his cough had quite ceased. Now, in the visions of the night, when sleep fell upon him, it seemed to him, as though he were in a church-yard, and that there he read the gravestones, beside one of which he sat down to meditate amid the sunshine and the stillness. And there entered into his mind the spirit of fleshly unbelief, doubting and saying—"But how, but how are the dead raised up, and with what bodies come they forth?" Then the green graves sunk level with the ground; the whole churchyard was changed into a desert of dust; and on the face of the clock, instead of fingers, there became visible the ancient symbol of eternity. There ascended, then, from the ground a mist, that thickened rapidly, and it hid the sun and the sky from sight; the air grew heavy with chains of darkness; and round Brandon there was perceptible a loathsome presence, which was, as it were, of lying prophets: and being in a horror of distractedness, he sought refuge withinside the opened door of the church. Now, there lay upon the altar an ancient Bible, the leaves of which were turned over one after another, as though with the wind; and while on the holy pages all else was illegible, there gleamed brightly, through the darkness, the illuminated names of patriarchs, prophets, apostles, and martyrs; believers, whose saintly memories shine like the stars, for ever and ever: and the church was filled with light, and along with the light, returned Master Brandon's self-possession, and therewith also hope, faith, and joy. And beholding the inscription upon the altar-piece, he read it and rejoiced in it; and it was—"We know in part, and we prophecy in part."

From this dream, may one understand, that Scripture is its own evidence, and its own interpretation; as also, that its pages are to be read in the light of human nature—that is, by remembering the while what human life is, what human virtues, human wants, and human sufferings are. The *argumentum ab ignorantiâ* is absurd enough; but absurder still, an unbelieving conclusion from ignorance: reasoning, such as this, has

denied not only the resurrection of the dead, but even any certainty of the present existence of the living.

Now, when Master Brandon was falling asleep a second time, he said within himself, "Thanks be to God, which giveth us the victory, through our Lord Jesus Christ." Then it seemed to the sick man, that a voice asked, "Is the victory indeed given?" Then he exclaimed, "Oh, God! is it not, is not this victory granted me?" No voice answered; but an inward persuasion, as it were an influx of the Spirit, bore witness with his spirit that he was a child of God. Then Paradise was open before him; but he could only endure to look upon the gates of pearl, and on them only askance, for the light withinside repelled his mortal vision; sound, sight, air, all existence was instinct with an unearthly joy. While the vision was dissolving away, he felt the pressure of a hand, and he heard these words—the very lines, which the day before, he had vainly endeavoured to recollect.

"Oh, Brandon, God unto thine eyes
Hath granted sight of Paradise.
But know, it glories hath more bright,
Than e'er have dazed thy mortal sight.
One hundred thousand times more fair
Are these abodes. But thou couldst ne'er
The view sustain, nor the ecstacy,
Its meanest joys would yield to thee.
For thou hast in the body come;
But when the Lord shall call thee home,
Thou fitted then—a spirit free,
From weakness and mortality,
Shalt aye remain—no fleeting guest,
But taking here thine endless rest."

While Master Brandon lay entranced in this dream, his sister Rachel bent over him, for it was morning, and she had approached his bedside unheard. There were tears in her eyes, and one of them she could not prevent falling on her brother's brow, whereupon he awoke. Mistress Rachel then kissed him, and said, "Surely, brother, you are mended this morning; but I am sorry to have awakened thee, for thy sleep was sweet; oh, I know it was, by your smiling so softly; for it was exactly as when a child is said to talk with

the angels. But, indeed, dear brother, you are better, I do think."

Master Brandon answered that he was altogether free from pain, but that he accepted that, as no symptom of convalescence; and holding his sister's hand, he pressed and kissed it.

In the afternoon, the day being the Feast of St. Pernella, Sir Francis Farel read Erasmus' Colloquy on the Apotheosis of John Reuchlin; Master Brandon sitting upon a day-couch, nigh which stood a table, covered with neatly arranged papers and flowers, and with books, some of them being significant signs of the times; but the majority were suggestive of that state, in which time shall be no more—A Little Book, necessary and behoveful against the Pestilence—A Compendious Regimen or Dietary of Health, made in Montpellier by Andrew Boorde, of Physic, Doctor—The Church of Evil Men and Evil Women, whereof Lucifer is Head—A Preservative against the Poison of Pelagius, lately resumed and stirred up again by the furious sect of the Anabaptists; devised by William Turner, Doctor of Physic—A Godly and Faithful Retractation, made and published at St. Paul's Cross in London, by Master Richard Smith, Doctor of Divinity, and Reader of the King's Majesty's Lecture at Oxford; revoking certain errors and faults, by him committed, in some of his books—The Craft to Live well and to Die Well—The Dying Creature—The Information for Pilgrims unto the Holy Land; that is, to-wit, to Rome, to Jerusalem, and to many other places—The Profitable Book for Man's Soul, and right comfortable for the Body; which book is called, The Chastising of God's Children—The Dietary of Ghostly Health—A Short Treatise of Contemplation, taught by the Lord Jesus Christ; and taken out of the Book of Margery Kemp of Lynn.

"What is this?" asked Sir Francis, holding a manuscript in his hand, "Commune with your own heart, upon your bed and be still."

"Oh! it contains my meditations, which I wrote upon All Souls' Day."

"*Self-communion for the Dying*—shall I read it, Willoughby?"

"Yes, Francis, you may; and will you read it for me aloud? Oh! I have such peculiar sensations, very pleasant though. Now read, Francis."

"1. Do not distress thyself with doubts in death; religious perturbation thou mayest feel—thou hast felt it before; remember then the universally-peaceful end thereof. Under heavy affliction, man imagines that surely delight is vanished for ever; the elements of existence feel as though dissolving round him; and the pillars of the temple of life seem sunk out of sight; whereas they are merely hidden by the smoke of the sacrifice, which, when completed, the atmosphere seems the clearer, and is really the purer for. For the dark hour of death, then, faith is the only, and it is the rightful feeling."

"The allusion, Francis, is to nervous misgivings, like that distrust of God, which, with some persons, is only disordered health."

"2. Scarcely more able to stir than a corpse; thy bed, in imagination, narrowing into a coffin; the clothes upon thee, through weakness, feeling as though they were straitened into a shroud; and to thy failing eyesight, thy chamber dreary as the narrow house; sick, dispirited—remember still that thou, in thy personality, thine essential self, art a departing soul, and not a dying corpse.

"3. What is death? It is a momentary stage in a lengthened process, that commences with a slight quickening of the pulse, and which ends in a handful of dust, in one corner of a coffin. It is a succumbing of the material frame to the laws of matter; but from these laws of matter the soul was created exempt; nay, it is the ordained peculiarity of spirit, to exist as an exception to the mechanical necessities of nature; and thus, with Christian boldness, may we infer from the freedom of the will, the immortality of the mind. Whilst thou art free to think, think therefore in peace.

"4. Death was yesterday, and the day before; it was last year, and it is now, this moment; so that expiration is a departure for life, and not from life."

"You smile," said Master Brandon, "as though that last sentence were an attempt to cheat one's self

with euphuisms like a Greek; but read it again, for it is not so; and if it were, it would be but right; for how many grand truths are deformed by inappropriate descriptions! and the spiritual meaning of life—how much of it is obscured by verbiage! To a Christian, there is no such thing as death—that is, in the common meaning of the word."

Sir Francis resumed as follows:—

"5. Were a youth to behold in a prophetic glass his own figure as a man, sudden transformation into it, would appal him like death; so that in death, it is the mere brevity of the change is the terror of it.

"6. It is human inexperience of death, not death itself, which is frightful. Think what Adam's horror of darkness must have been, when the sun set for the first time; and then bethink thee, that if the Sun of Life goes down behind the Grave, it is westward, and the only way for his re-appearance in the Eternal East of youth and glory.

"7. Remember the mysterious feelings of anticipation and awe, with which the years were once regarded, which separated thy own childhood from thy grandfather's grey-haired and solemn age; and though thou hast thyself been conducted a shorter path through life; yet bethink thee, that thou art now where he was then, and where he is, that thou wilt thyself soon be. Life here and hereafter is a continuousness of being; infancy, youth, manhood, and marriage, are each one a stage therein, and death is no more.

"8. Suffering, an ingredient of mortal life, an ordained means to spiritual perfection—let no novel experience thereof, in the day of death, appal thee; but let the novelty of the form become suggestive of the purpose: for in sorrow did our mothers bring us forth; it was amid repentant agonies and awe unutterable, that we were born again; and the anxieties of a mortal sickness—they are the birth-pangs of an immortal life."

"What must be, must be," said Master Brandon. "Oh, there is an irresistibly tranquillizing power in the basilisk eye of Necessity, and especially when death fixes it upon a man; for it draws into one and to itself, all the

feelings of the heart—and that one, unquestioning acquiescence.

"9. Think of the loveliness of nature, some sweet scene, which thou hast rejoiced in unto tears; the vale of Habberley, with its sweet, soft air, its high hill-sides, beautiful with sunlight and shadow, its solemn stillness, its woods and their protective, venerable look; and think, that thou art thyself going into the life-giving bosom of Him, who is the pervading presence thereof."

"Joy in nature, Francis, is implied affinity with the Creator. In Grecian history, it is written that Apelles recognized the artistical relationship of Protogenes, through sympathy with one line of his drawn with chalk upon a board. But how many myriads of lines there are, traced by the Almighty, on the surface of creation, and intelligible only by man! The perception of each one of them being a prophecy of sonship to the Creator—an outward corroboration of the inward spirit of adoption; both of them testifying alike, Abba, Father!"

"10. The world, I trust that I am already dead to; my years and once vigorous undertakings live now, only in the book of God's remembrance; this body's passions, which day by day I denied for years—the reward thereof is among the treasures of heaven; the strength that was formerly in my movements, purposes, and joys, has now only a withholden existence in the Divine hand; and of my relatives and companions, the larger portion are dead. The vigour, the fruits, and the friends of life, nay, life itself, 'is hid with Christ in God;' the entirety thereof, a little hard breathing excepted. This painful remainder—Lord! that I might yield it up in peace."

"Amen. Lord, in thy time, in peace!"

"11. Vanity of vanities! Life were mere vanity, only that man knows and feels it. Is the soul so great that earthly circumstances limit it like a prison-house? Then infinity is indeed its destined freedom."

Here Master Brandon clasped his hands, and said, "'Blessed be God, even the Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrec-

rection of Jesus Christ from the dead.' This blessed, blessed hope! Stop, Francis. It is a minor evidence of immortality, but a very peculiar one—I mean the book of Ecclesiastes, throughout the twelve chapters of which, there is felt such a prolonged dissonance—the clashing together of high intellect and deep despair, a worse moral than any musical discord, and one the very sounding of which is its own confutation. Belief in a hereafter is the key-note of nature, and to alter it, is to confound the harmony of the universe. I have always loved that book of Ecclesiastes, ever since early childhood—there is something so touching in its ancient melancholy. Now, will you read on, Francis?"

"12. When going the way of all flesh, remember thou the hope of all spirits. Comforting it is to know, that immortality has been believed in these fifteen hundred years of Christ, and before Christ, trusted in by whole nations, and by individuals greater than nations, by Socrates, and Plato, and Tully. Oh, at the thought of heaven, the instinctive hopes of the human race are like the fingers of a multitude of clocks at noonday; their agreement, if not the standard of truth, is at least one test thereof. Nor let it be concealed, that there have existed doubts of a future life, in certain peculiar minds, since these also testify to the truth; just as on the sun-dial, it is the shadow that betokens the hour."

"13. Remember in death the book of life—the two Testaments, the Ancient one so triumphantly annulled by the New; and the New sealed by Christ's so precious blood"——

"Aye, and to joy therein the more; let us remember therewith Plato's Dialogue on the Immortality of the Soul! Oh, it is less than the least of the prophets; beautifully worded, its distinctions very delicately drawn, speculative, poetic—still, however, as means of consolation, trust in the Phædo, is but like a Tuscan poet's singing-robe, compared with Scriptural aids, the shield of faith, the breast-plate of righteousness, and the helmet of the hope of salvation."

"14. In death, remember the myriads of the living. Thy chamber may be dark, but the sun shines on; thine

earthly interests are narrowed to the width of a tomb, and the length of the road that leads to it, but the earth is itself as wide as ever; thy pulse is low, but the great heart of nature throbs youthfully still; and in thy limbs there is a trembling, but the many-membered human body, of which thou art a component part—omnipotence is still the strength thereof. In thyself, then, and in others, death is not so much the failure, as it is the fullfiment of life."

"It is preached sometimes," said Master Brandon, "that we fall like ripe fruit from the tree; and so we do, Francis; but the similitude would not be very comfortable, if one did not also reflect, that the ripe apple on falling, contains in itself seeds of another life, and that a longer than its own summer one."

Here Sir Francis Farel rose from his seat to render a little service to Master Brandon, which having performed, he resumed his reading as follows:—

"15. Death is the bursting of a bubble on the sea of life, a trifle, the disappearance of one person out of a thousand millions of people; a disconnected, common, unnoticeable thing.—Is it? Verily, no! In the mind of an arithmetician, a solitary death may be insignificant enough, but in the eye of Almighty God, it is otherwise. Is it a dejecting thought, that this deathbed is but a miserable hand's breadth in the extent of England, Europe, the world, and infinitely less still on the face of society, past and present? Yet, mere spot as it is which I occupy, there converge upon it, providential lines from all quarters and of all ages, and their concentrating point is in my heart; which, indeed, if not of stone, ought to be all faith. God decreed that thou shouldst die no savage and idolator like thy heathen forefathers; but a Christian, a Protestant, and with the comforts of competence, friendship, and literature around thee. Now, thy attainment of property—was it not contingent on the happening of certain events, which, for their causation, depended on other prior circumstances, and these, in their turn, were they not dependant on preceding incidents; and thus indefinitely backwards, and each one incidence had perhaps a dozen contributory causes. Oh, the multitudinous chains of cause

and effect, which stretch from my dying person, away into the remoteness of antiquity!—spiritual bonds between myself, and the men, and the events of foregone generations; John Wicliffe's Lollardy at Lutterworth; the landing of the first Christian in England; the conversion of St. Paul; the churches of Corinth, Ephesus, Galatia, Thessalonica, and their internal troubles, through which Paul's letters were drawn forth and published, and so ultimately read by thyself; John's surviving the other evangelists, and thus writing his Gospel, as a supplement to their three; the greater and the less prophets, their lives and their prophecies; Solomon's wisdom, and his authorship of the book of that name, and also of Ecclesiastes; David's harp, to the music of which the Psalms were indited; the summit of Mount Sinai, whence the new commandments were given; the ark in which the infant Moses lay among the bulrushes on the river's brink; the call of Abraham, and the concomitant promise now fulfilling, that in him 'shall all families of the earth be blessed.' I lay my hand upon the Bible, and I feel, that out of its two thousand pages, not one could have been written differently, without a difference in the world's history, and in my own life.—In like manner, eight hundred years ago, after an eight days' fight on the plains of Poictiers, the Arabs would have conquered all France, but for Charles Martel's soldiership, and if France had become Mahomedan, so would England, and London like Grenada, would have been unchristianized; in Paul's Square there would have been a mosque instead of a church; instead of the year of our Lord, this would have been the nine hundred and thirtieth of the Hegira; and instead of the Bible, thou wouldst in death have been trusting in the Koran. In the success which made Charles Martel, mayor of the palace of Neustria, was mysteriously involved not only his honour, but thine own Christianity.—And thy power to reason thus, was it not very much contingent on the working of John Guttenberg's first printing-press at Mayence? Since, but for typography, thou couldst scarcely have found in a whole county, and then only with immense toil, these many religious and historical works, which

thou hast now assembled about thee, in one room. And these favourite authors—their influence on thy mind was it not contingent on the manner in which their own minds were formed, their reading, and their early homes; which circumstances also were dependent on other preceding incidents. John Wicliffe's studies, day and night, in Leicestershire; the early waywardness and subsequent conversion of Augustine; St Paul's theological education under the Rabbi Gamaliel; the tenderness of the home in which St. John was reared, beside the lake of Galilee: in all these circumstances hadst thou a predestined interest, inferior only to that, which the agents had themselves. In one sense, all things in all ages have been thine. Oh, indeed, reasoning from the dependence of one event upon another, and the great upon the trivial, there has not been an age of the world, nor a vicissitude in any generation, but thy existence has visible or secret connection therewith. Nor among kings of the earth, among patriarchs, prophets, apostles, and martyrs, among fathers of the church and philosophers, has there existed one of eminence, but in his life was implied thy own life. A man's person may appear lost in a crowd; but from connection with society rightly understood, the soul should derive not the sense of littleness, but that of vastitude; not the fear of being forgotten before God, but the faith which feels that, before Abraham was, it was itself forethought of. That of personal unworthiness is a right feeling; but it ought not in death to be a distressing one, since no believer confides in his own importance to attract the divine notice; for it is not in what he has himself done that he trusts, so much as in what has been done for him—that providential arrangement of spiritual laws through which 'all things are yours, whether it be Paul, or Apollos, or Cephas, or the world, or life, or death; whether they be things present, or things to come, even all are yours, and ye Christ's, and Christ God's.'"

"Amen, Amen!" exclaimed Master Brandon. "O the completeness and the joy of Paul's argument, when fully understood! The decisiveness, the triumph of his logic! To lay manifest the heavenly importance of the

soul, each individual soul; surrounding worlds, and principalities, and powers, life and death, ages and authorities down-trodden before it in homage! or rather summed up together in all their wondrousness, and then pronounced the mere ministering agents of the soul, its servants, its property! Oh, even as the Almighty himself pervades the world and the world's history, so would he appear mysteriously to have linked us, along with himself, to the powers of nature, and to have made us also 'every one members one of another.' Oh, no, no! 'None of us liveth to himself, neither doth any die to himself. For whether we live, we live unto the Lord; or whether we die, we die unto the Lord: whether we live therefore or die, we are the Lord's.'"

Sir Francis asked Master Brandon whether he needed anything, and then resumed reading—

16. "What have been the blessed seasons in which thy faith in heaven has been the firmest? Have they not been those angelic hours, wherein jealousy and vindictiveness have been struggled against successfully, when a persevering enemy has been forgiven, and a repentant one been aided; those occasions wherein thou hast reconciled the disputant, and gladdened the poor, and devised pleasantness for the sufferer? Therefore, in the prostration of nature, to quicken thy faith and hope, vivify thy charity. Recollect what wrongs thou hast had to endure, and in such recollections certify thyself, that there be no surviving bitterness; remember thine enemies, and one by one pray for them; bethink thee also concerning the needy of thy neighbourhood, and meditate in what manner thy dying aid may help them. Forgive, and thou shalt feel thyself forgiven; do the doctrine, and thou shalt know that it is of God; make earth around thee happy, and above thee heaven will become the brighter.

"17. Gratefulness—hast thou not experienced that, as a strengthener of faith? Oh, have there not been joyous seasons, when thou couldst have willingly died of gratitude—midsummer-days of warmth, and beauty, and plenteousness, of hope, health, and friendship, wherein every breath was full of solemn joy, when in every flower there seemed to lurk a mystical intimation of

heaven, and in which an anthem was the most spontaneous of words—those greater saints'-days of life, when God's altar seemed so beautiful, that the sacrifice of soul and body thereon would have been made as a reasonable and an eager service? In yielding up thy spirit, therefore, to invigorate thy trust in the Disposer of Life, call to mind the blessedness of life—thy sainted mother's caresses, the confidingness and the peace of thy early home, foretoken of 'the rest that remaineth,'—the ecstasy of the first conscious glance of thy betrothed, the felicity of life-long friendship, and the oftentimes exquisite pleasure of beneficence. Yea! remember the love and the enjoyment of love, of which thou in a perishing body hast been made susceptible. Warm thy dying heart with gratefulness, and then of itself it will thrill into a rapture, the last sensation of which shall be that of subsidence into Infinite Beatitude."

"Yes, dear Francis!" Master Brandon said, "It is from the end of life, that the excellences of life are so plainly perceived to have been divine beckonings of us to a higher state. Often and often to me, and instinctively, has an innocent pleasure felt like a foretaste of infinite delight, an antepast of heaven. Nor can I believe otherwise, than that pure happiness is of a purifying effect; like Jewish bread from heaven, no doubt, it is meant to invigorate as well as gratify. The light, in the face of Jesus Christ, was that of the knowledge of the glory of God; in the countenance of Moses, it was that of the divine presence in Horeb; and the love which is in the faces of our friends—shall a dying man not interpret that also, as Affection smiling encouragement upon him, from out of that Tower in which he and they, and all men move and have their being. As I remember, St. Thomas Aquinas writes, that God has it in his power to make not only words, but things, significant. It is thus, at least, that I will think of my friends and their kindness, and of this home of mine and its many comforts. St. Augustine's thanksgiving, I make it mine—'O Wisdom, most delectable light of the purified spirit! Never dost thou cease to beckon us, what and how great thou art; and all beauty in thy

creatures, is but a manifold beckoning of them unto thyself.' Pardon my interruptions; but, indeed, I have quite tired myself with talking this afternoon: and now, will you read on, dear Francis?"

"18. In the last hours of life, remember that thou art not companionless; for in the neighbouring town, and in every city of every kingdom, agony for agony, weakness for weakness, breath for breath, there is brotherhodd with thee; but the brotherhood that has a suffering earth for its extent, has and must have a rejoicing heaven for its home.

"19. In death, remember Christ—how, inter-penetrated by his spirit, thy soul was born again, and, blessed token thereof, calamity itself counted all joy,—how, through him, the forms and the vicissitudes of nature have in thy sight grown significant of a holier philosophy, than that anciently so called,—how, upon this earth, thou hast been shown the Father, and amid earth's disorders and darkness, it hath sufficed thee. Of Christian prayer, and Christian comfort, and Christian ideas of duty, hast thou not experienced the blessed efficacy? Life, as far as it has been life, hath it not been through Christ; and death, is not that the sure coming of Christ? Amen. Even so come, Lord Jesus.

"20. And in the last hour, when the blood retreats to the heart, then let thy consciousness withdraw from this outer into the inner, the everlasting world of virtue, truth, and beauty, and into the thought of God, which is the centre, the citadel, the stronghold thereof."

Here Sir Francis looked at his friend, and thought him asleep; but Master Brandon opened his eyes, and said, "That is all, Francis, is it? Francis, you are going—oh, I thought you were. How soon it is night! I am so weak—raise me up, do—there, there—fetch my sister—no, no! do not leave me, do not—give me your hand, dear Frank—have I? Then I cannot feel it.—Lord, receive my spirit—my spirit—my spirit?"

And with this utterance of its name, the spirit went forth.

It is the vigil of St. Sixtus the Martyr, this evening; and here the writer hereof lays down his pen, makes of

his chair a *venia*, and listens to the prayer of an ancient father of the church, mentally adapting it meanwhile to his own case—"Domine Deus! quæcunque dixi in his libris de tuo, agnoscant et tui; et quæ de meo, et tu ignosce, et tui."

ON THE AUTHORSHIP OF LUKE'S GOSPEL AND THE ACTS OF THE APOSTLES.

(*Concluded from page* 188.)

TIMOTHY appears to have continued at Ephesus during the trials and imprisonment of Paul in Judea, and until his removal to Rome, whilst his other faithful fellow-labourer Silas attended the apostle to Judea, and *accompanied him to Italy*. From thence, after his defence or defences before the Emperor, and that he was quietly lodged 'in his own hired house,' but still a prisoner, Paul writes the second epistle to Timothy, naturally expressing a wish to see him again, after their separation of more than two years; and, as Lardner beautifully suggests, adverting to the tears shed by Timothy and the elders of Ephesus upon parting with him at Miletus, chap. i. ver. 4, "Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy;" and in the last chapter (ver. 21), he says, "Do thy diligence to come before winter." In the same chapter, having mentioned the defection and departure of several friends, he adds, "only Luke is with me," a remarkable evidence of constancy, whoever he was. In obedience to the desire of the anxious and almost solitary apostle, Timothy of course came to Rome, and we find him united with Paul, in addressing the epistles to the Colossians, Philemon, and Philippians—the last sent off probably towards the close of the apostle's imprisonment, when he expected shortly to come to them (Philipp. ii. 24). We have found Luke mentioned in the epistle to Timothy, before the latter had arrived at Rome. We again meet his name in the epistles to the Colossians and Philemon, despatched when Timothy

was there. The manner in which he is mentioned in Colos. iv. 14 is remarkable,—"Luke, the beloved physician," &c. It would be difficult to explain the precise object of the apostle in each observation added to names introduced by him in his epistles. It would, for instance, be hopeless to account for the statement in verse 11 of this chapter respecting certain persons previously named, "These *only* are my fellow-workers," &c. when in Philemon verse 24, written at the same time as Colossians, we find, in addition, Demas and Lucas described as the apostle's fellow-labourers. We can only observe, in general, that it was necessary, in sending such salutations as occur in the last chapter of Colossians and that of Romans, to append remarks which would give those addressed information concerning persons whom they did not previously know. We have thus seen, in three of the Pauline epistles written at Rome, viz. 2d Timothy, Colossians, and Philemon, distinguishing and affectionate notice made of Lucas, as well as high testimony to his generous adherence to the apostle when about to face the "tyrant's angry brow," and when forsaken by all others. Besides Demas, who deserted him (2 Tim. iv. 10), but appears to have returned afterwards (Col. iv. 14, Philem. ver. 24), the apostle states (2 Tim. iv. 16), "at my first answer no man stood with me." But by this I would understand him as referring to those *Roman Christians* who ought to have appeared and pleaded in his behalf, when put upon his defence before Cæsar. There are two other epistles from Rome still to be noticed—that styled "to the Ephesians,"* and the epistle to the Philippians. Respecting the former, the only observation to be made

* This admirable epistle Paley has satisfactorily proved was addressed to Laodicea, although it was possibly read and transcribed at Ephesus, where the bearer touched on his route, bringing also the 2d Timothy with him. (See 2d Tim. iv. 12.) Why if Timothy was at Ephesus should the apostle write to the church there, and make no allusion to Timothy, nor to any former transactions connected with his own visits to that city? Tychicus probably returned to Rome with Timothy, and with intelligence respecting the new Christian community at Colosse, which induced the apostle of the Gentiles to send Tychichus thither also with epistles to them and to Philemon.

here is, that as it was *in reality* addressed to a recently formed church where there might have been no person particularly known to those at Rome, it contains no salutation from any of the apostle's friends. At Colosse, it was otherwise; Philemon, Onesimus, and Epaphras were of the latter place. Had Timothy been at Rome when Ephesians (Laodiceans) was penned, his name would have appeared with Paul's at the head of it, as it does before those to Colosse and Philemon, and to Philippians composed afterwards. It should also be added that the historian of the Acts of the Apostles had never been at Ephesus, or Laodicea, or Colosse, but had met some from the last place at Rome undoubtedly.

As to the epistle to Philippians sent in the names of Paul and Timothy, it may justly be asked, why is not the historian's name introduced into any part of it? He was well known to that community, too well, if identical with Silas, to be dispatched in such a general salutation as "the brethren which are with me greet you." (Philipp. iv. 21.) The following considerations may, however, account for the omission in question. The epistle, from internal evidence, appears to have been written near the end of the apostle's abode at Rome, and when he expected shortly to visit Philippi (ii. 24). Now, the Acts of the Apostles takes leave of Paul about the same period. It is therefore probable that the historian, finding his friend's imprisonment drawing to a favourable close, and that he and Timothy were intent upon proceeding to Macedonia, resolved to depart in another direction, and revisit churches elsewhere. This would account for the absence of all reference to him in Philippians, penned probably after his departure. It is generally admitted that, in the course of another year, Silas is found conveying the first epistle of Peter to Galatia and the Christians of that region. The common opinion that that epistle was sent from Rome appears to me quite absurd. I would rather understand Antioch, the scene of Peter's labours, by Babylon, than Rome, or any of the other cities which have been suggested.

We have now examined the several epistles written by Paul at Rome, both those in which the name of Luke

appears, and those from which it is omitted, with a view to discover whether there exist sufficient grounds for believing that Lucas and Silas indicated the same individual. I have reviewed the circumstances and facts bearing on our inquiry, perhaps with too much prolixity, and the results appear as follows.

1*st*, It has been shown that Silas continued to be associated with Paul from the period of their first connection until the apostle's arrival at Rome, with one exception; and I think it incredible that, under the apostle's peculiar circumstances, and in the absence of Timothy, Silas should not have accompanied him to Rome, although under a new and romanised name, for prudential reasons, *not being a prisoner*.

2*d*, We do not meet in any of Paul's letters from Rome the name Silas, but we do, for *the first time*, and in three of those epistles, that of Lucas, and in connection with expressions that exhibit him as the apostle's most attached and faithful companion under appalling circumstances.

3*d*, The similarity of Silvanus and Lucanus (one apparently derived from *silva*, a wood, the other from *lucus*, a grove), increases the probability that Paul's associate had upon coming to Rome substituted one for the other, from motives which can now be but matter of speculation. It is also to be remembered that Silas had on a previous occasion latinised his name in an epistle addressed to the Christians at Rome.

4*th*, Admitting that Silas was at Rome during the period under consideration, the statement of the apostle "only Luke is with me," would appear decisive that this was the same person under a different name. It seems to me also that this declaration, so honourable to Luke was the foundation, in a great degree, of the subsequent current belief that he was the author of the Acts of the Apostles, and consequently of the third gospel.

Thus have we, through much obscurity of the way, and many impediments, brought together, from the opposite regions of canonical and ecclesiastical history, two honoured names, which I conceive should never have been divorced, and reunited them and the honours

ascribed to each in one palpable and consistent character. The ancients have, in my opinion, deprived Silas of much of his merits, to enrich the name of Luke, a proceeding more unreasonable than that of robbing Peter to pay Paul. The authorship of two canonical books have been in this manner wrested from Silas, and appropriated to the shadowy name of Luke. The testimony borne by Paul to Silas (2 Cor. viii. 18) has thus also been diverted from its proper object; and the conveyance of that epistle, evidently designed for Silas and Titus, has been, in the inscription at the end of it, assigned to Titus and *Lucas*, a name not then assumed. Our theory endeavours to adjust the scales. It appears to harmonize with all supposable circumstances in the New Testament, which cannot be averred respecting the common opinion. As for example, what, on that hypothesis, becomes of Luke, during those intervals in the history of the Acts when the first person plural is laid aside? Under the pressure of a difficulty here, some have suggested that Luke, supposed to have joined Paul's company upon their first visit to Troas (Acts xvi. 8–11), chose to be left behind at Philippi, one of the first places they repaired to after parting from Troas, and chose to remain there during the space of time (upwards of four years) that elapsed between that period and the apostle's succeeding visit to that city, recorded chap. xx. ver. 6, when the use of the first person plural is resumed; and this on account of Luke's supposed advanced age! (See Calmet's Dictionary and Fragments, by C. Taylor; article Luke.) Without the aid of this futile conjecture, it is impossible to prove that Luke was a companion of Paul previous to his appearance at Rome, unless he be identified with Silas.

The following extract from Eusebius (Eccl. Hist. book vi. chap. 25) will furnish another instance in which ecclesiastical tradition has probably defrauded Silas of the merit of a third canonical work composed by him, as I strongly suspect.

"To these remarks he (Origen) adds the following observation on the epistle to the Hebrews, in his homilies on the same: 'The style of the epistle entitled 'to the Hebrews,' has not that vulgarity of diction which

belongs to the apostle (Paul), who confesses that he is but common in speech. But that this epistle is more pure Greek, every one will confess who is able to discern difference of style. I would say that the thoughts are the apostle's, but the diction and phraseology belong to some one who has recorded what the apostle said, and as one who noted down at leisure what his master dictated. If, then, any church considers this epistle as coming from Paul, let it be commended for this, for neither did those ancients* deliver it as such without reason; *but who it was that really wrote the epistle, God alone knows.* The account, however, that has been current heretofore is, according to some, that Clement, who was bishop of Rome, wrote the epistle; according to others, that it was written by *Luke, who wrote the Gospel and the Acts.*' But let this suffice on these subjects."

In the same book (chap. 14), Eusebius gives the following observations from Clem. Alex.—" The epistle to the Hebrews was written by Paul in the Hebrew tongue, but carefully translated by Luke, and published among the Greeks, whence one finds *the same character of style and of phraseology in the epistle as in the Acts.*"

I have thus endeavoured to do justice to the name and character of Silas, to whom, I conceive, the Christian church, especially the Gentile portion of it, to be deeply indebted, in a less degree than to the apostle of the Gentiles alone. The consideration of the bearing of our theory upon the truth of revelation must stand over for a future communication.—I remain, Sir, yours, &c. E. Φ. Δ.

Dublin, March 8. 1845.

* Clemens Alex. A. D. 195, and Pantænius, A. D. 180.

ON HUME'S VIEW OF NATURAL RELIGION.

THIS author, induced by his well known sceptical principles, evidently attempts, in an *indirect* manner, to throw discredit on revelation by his views of nature. But by his facts, and even some of his arguments, he unwittingly establishes the credibility of revelation. This is a point to which I beg leave to draw attention.

He begins by saying that about 1700 years ago (the time when he wrote) "it is a matter of incontestable fact that all mankind were idolaters." He asserts this as thus being "the clear testimony of history." Well. He assumes also that since that period the opinions of mankind have become more rational, and that the well informed among them have arrived at a clear conviction of the unity and supremacy of a Divine Being, the author and governor of the world. He does not mean, and I do not refer to any theological controversy about the Unity or Trinity of the Godhead, but to that general idea of the divinity entertained by all sects of Christians, in opposition to the polytheism and idolatry of the ancients. Now, we assert, that this existing state of opinion is "an incontestable fact of history" also, as well as the former condition of mankind 1800 years ago. How are these incontestable facts to be reconciled and accounted for? The origin and progress of Christianity afford a clear solution. But he would have us believe that it was owing to the cultivation of our reasoning faculties. We grant that the reasoning faculties of mankind have been cultivated and improved during the same period, and that this circumstance has aided the belief and establishment of a pure theism among the enlightened part of mankind. But that circumstance of philosophy was in operation before the era of Christianity; and yet, according to Mr Hume's own confession, and agreeably to several remarkable proofs which he himself furnishes from the writings of the ancient classics, their theism only amounted "to the doubtful and sceptical principles of a few philosophers," and never extended to the mass of society, or even the well-informed generally, in their generation

The grand fact, therefore, remains, that this great revolution in the ideas of mankind was produced by the promulgation of Christianity, and its reception by the bulk of the population in the Roman Empire in the early centuries of our era, and subsequently by the modern population of Europe in particular.

It is true that, during the dark middle age of European history, mankind lapsed into another form of idolatry, under the guise of Christianity itself, and so far this may be admitted as an evidence of his ingenious theory that mankind are *naturally prone to idolatry;* therefore, if left to themselves, they might have always remained idolaters, and are always found such in barbarous ages. But is not this a proof of the excellent effects and moral necessity there was for a divine revelation? Whenever the attention of mankind was again recalled to the pure theism of the Scriptures, as it was by the Reformation of the sixteenth century, then, it triumphed again over idolatry. The revival of learning and the discoveries of science helped this triumph, but they were not the primary and efficient causes of it.

If we carry these reflections in our mind along with a perusal of Hume's essays—they furnish very important facts and arguments in favour of the truth and moral excellence of Christianity.

His theory of idolatry is something like this. He says that, when mankind in a rude and uncultivated age first turn their attention to the idea of invisible powers and influences, they do not proceed by a proper induction of cause and effect to trace up all things in their regular course to one Great Cause. They fix their regards upon the exceptions and the evils which they see or experience in special instances, and imagine that these in particular are the immediate effect of some interfering agency of a partial and local character. And as these things are generally evils, like storms, pestilences, &c. the agents supposed are regarded as evil—the objects of terror, rather than of love and veneration, and to be placated by sacrifices, by incantations, and deprecations. They are multiplied, of course, according to the varied accidents and circumstances of human life

that may be affected by them. Every man, or every tribe and nation choosing such patrons as may be conceived of most importance to their affairs,—the warriors invoke Mars, the sailors Neptune, the husbandman Ceres, and so forth. The ancient Grecian and Roman poets invented fables concerning these imaginary beings, and elaborated a systematic sort of elegant mythology. The ruder tribes had their witches, fairies, goblins, &c. The principle and the general idea of them were the same. The corrupt Christians of the middle ages had their saints and their relics, and although evil dispositions were not imputed to them, they were supposed to have power to counteract the ills produced by the great enemy of mankind, the devil.

Idolatry, therefore, in every form, was essentially a system of terror, and a contrivance to escape from the evils of life, by the alleged influence of limited, and local, or subordinate powers, without acknowledging the existence and government of one Supreme and Perfect Being. There is a great deal of truth in this theory; but I have condensed and coloured it to suit my own argument.

His illustrations, which are all from ancient classic authors, are curious, but all establish the same point, namely, that man in his rude and uncultivated state never ascends to the contemplation and belief of One Almighty and Perfect Being, but is ever prone to worship gods of an inferior order, attributing unto them the characteristics of human passions, and frequently the worst sort of them.

Admitting the theory to be substantially true, Christians have the satisfaction of knowing that their religion has banished idolatry from the better part, that is the civilised and enlightened part of the world, and the conclusion is, that it is of divine origin. This view of the natural propensities of mankind affords likewise a strong evidence of the truth of the Jewish religion in old time, and of the wisdom and necessity on the part of God in making the teaching and preservation of his unity and providence, the object of his earliest revelations to the patriarchs and the Israelites, as being the foundation on which all subsequent and sound religious

knowledge should be built. To accomplish this end—and it was accomplished—justifies the otherwise strange laws given to the Israelites, and the special favour and protection which that nation enjoyed, while it continued faithful to the purposes of its election.

These laws were designed to make them "a peculiar people," among whom a pure theism was preserved in the midst of an idolatrous world, till the fulness of time arrived when it should be spread among the Gentiles by Christianity.

Christ did not formally announce and teach the principles of Natural Theism; he assumed them as known and established among the Jews; but he sanctioned them and acted upon them. His principal improvement was on the morality of Natural Religion, which he greatly extended, and purified, or exalted. His moral doctrines, as well as his theism, have won the consent and approbation of enlightened and reasonable men—but neither the one or the other were discoveries of reason. In this respect, historical experience and reflection prove that all the enlightened and improved ideas of the moderns above the ancients, have been the results of revelation and the influences of it, spread through society since the commencement of the Christian era, and by the instrumentality of its disciples.

W. B.

REVIEW.

The Little Magazine of Useful and Entertaining Knowledge. 1844. *London; S. Gilbert. Edinburgh; J. Johnstone.* Pp. 376.

This forms the *fifth* volume of this interesting and instructive periodical. It not only is not inferior to any of its predecessors, but, we think, contains many articles of higher merit. The editor is indefatigable in his efforts for the moral benefit of his young readers, and goodness being the highest end of existence, he deserves the warmest approbation for his labours. In the glut of works pandering

to every passion, and devoted to the unholy craving after novelty—no matter whether the novelty hath a virtuous or vicious tendency—it is refreshing to meet a work which the old may ponder with utility, and which they may place in the hands of the young, without a fear of corruption or danger to their innocency. With the year 1845, the editor began a new series, completing a volume every six months, "thus rendering it more extensively suitable for a reward book and token of friendship." We hope that, in his continued devotedness to the best and purest interests of the rising generation, the editor may be more widely encouraged by their friends and parents.

Voices of the Church, in reply to Dr D. F. Strauss, author of "Das Leben Jesu," comprising essays in defence of Christianity, by divines of various communions; Collected and composed by the Rev. J. R. Beard, D. D. London; Simpkin, Marshall, & Co. Nutt; Wiley and Putnam. Manchester; Forrest. Pp. 437.

This work is now completed, and will amply repay careful and attentive perusal; and careful and attentive perusal it demands, for the subject to which it has reference is not one to be treated with flippancy, or regarded with carelessness. Sciolists may dismiss it with a sneer, and those who look on *unbelief* as the highest style of man, may pass it by with a shrug; but with far different spirit will the questions involved in the truth or falsehood of the historical character of Christianity, the life and teachings, the principles and spirit, the deeds and morality of Jesus of Nazareth, the power of the Almighty to communicate miraculously his will to man, be regarded by those who would exalt humanity and reverence God. Knowing the unhappy prevalence of infidel opinions among the manufacturing masses, and the rabid industry with which Strauss's work had been circulated among them, we rejoiced in the projected publication so properly undertaken by Dr Beard. We regret that, owing to the paucity of subscribers, the issue by numbers was abandoned, because it is to be feared that the bane still circulates without the antidote. We regret this the more, inasmuch as we regard the conjoined argument embodied in the work to be a complete refutation of the theory to which it professes to reply. That such a theory should ever have found favour with any intelligent

mind, appears to us most extraordinary; contrasted with the simplicity of evangelical narrative, and the moral consistency and perfection of the character, and life, and teaching, and deeds, and spirit of "the Christ, the Son of the living God," as therein pourtrayed, it seems to us to be as wild and baseless as Munchausen's tales, or Mormon fabrications. Latter-day Saints and Straussites possess about equal claims to the absolute wisdom and superior enlightenment to which each respectively make pretences. How persons entertaining such sentiments can profess to be followers of Christ is not less surprising. Jesus-ists they may perchance be called, but Christian—which involves, in the very name, acknowledgement that Jesus was Christed of the Father, indued with power from on high, "a man approved of God by miracles, and wonders, and signs which God did by him"—can, by no possibility, be an appropriate appellation for them. There was honesty in the old deism, and an honest, and conscientious, and virtuous deist, we respect, however much we may deplore what we esteem his errors; but this newly-coined word, Antisupernaturalism, with its Hail, Lord! and its denial of that which gives Christ lordship, excites in us any thing but respect. It is pestiferous in its tendencies, freezing all zeal, blighting earnestness, and generating a cold, cynical disposition, fault-finding, misanthropic, atheistical. Wherever it comes its deadening and benumbing influence is speedily apparent.

The first part of the *Voices of the Church* is by Dr Beard, and is appropriately devoted to a biographical sketch of Strauss, and an examination of his philosophical opinions, and those of Hegel, from whom they were derived. To maintain those opinions, it was necessary to sacrifice the Bible, and the mythical theory is the invention to make the ethics of the one correspond with the asserted Trinitarianism of the other; that is, to involve all in a profound mysticism, from out of which only atheism could be triumphant. The second portions of the work are by Professor Quinet, and the French Protestant pastor, Coquerel. These are followed by Dr A. Tholuck, on the credibility of the evangelical history; the theory of myths in its application to the Gospel history examined and confuted, by Dr Julius Muller; the *moral* argument for the credibility of the gospels receives its illustrations by Dr Beard; the fallacy of the mythical theory is illustrated, as applied to the history of Martin Luther, by J. F. Wurm, and by actual Mahommedan myths, and the whole is closed by extracts from Neander's

Leben Jesu. Differences of opinion may be entertained as to some of the sentiments advanced, and the modes of illustration and argument employed may be thought more or less cogent, as the case may be; but we think few, if any, can rise from the careful and attentive study of those Voices of the Church, in diligent comparison with the assertions of Strauss to which they reply, without the well-grounded and assured conviction that Christ and Christianity are thoroughly vindicated from the assault made upon their truthfulness and heavenly original, and are proved to be of God, and for good to man. Like all the attacks to which revealed religion has been so frequently exposed, this fresh assailant, or this old objection vamped up in a somewhat new form, has only brought out more clearly and convincingly the divine features, the miraculously attested revelation of the gospel of the blessed God.

Sermon on Flowers, by the Rev. Robert E. B. Maclellan. London; John Chapman.

This interesting and beautiful discourse was preached and published last year, and we suffered the spring-time to pass by without noticing its contents; but it mattered little, for the discourse itself will not fade as does the leaf. And now, that the season of flowers and singing birds is again come, this sermon is as fresh as ever, full of pure, bright, and holy thoughts, redolent of the objects on which it expatiates, and drawing from their perfumed urns, incense to that Father, who has clothed "the lilies of the field" with glory, and impressed his own spirit of love on the creation of his care.

MISCELLANIES.

The Rev. William Mountford's interesting series of papers, "Martyria, or Early Unitarian Times," is now closed. "Martyria" will be published shortly in a separate volume. We need not, we are sure, commend the work, in the shape in which it will appear to our readers. The English version of D'Aubigne's History by F. Cox, and Blackwood's Magazine, are the sources from which the translated poetry in Martyria has been quoted.

'DEATH OF SIR THOMAS POTTER.—We copy from "*The League*," of March 22, the following account of the decease of this excellent, true-hearted, benevolent, Christian man.—"Just as we were going to press, we received, with deep sorrow, the account of the death of that long-tried friend of the people, Sir Thomas Potter, who expired at his residence, Buile Hill, near Manchester, on Thursday morning (March 20). For more than thirty years, the name of this estimable gentleman was associated in Manchester with every object of local or national advantage; his time, his toil, and his purse, were freely given to forward the cause of truth and justice, and to defend the rights of the poor, when menaced by private oppression or public wrong. Through evil report and through good report, he maintained the great principles of civil and religious liberty, and of commercial freedom, exhibiting the same firmness in the dark days of Sidmouth and Castlereagh, that he displayed in the later season of comparative liberality. He has gone down to his grave full of years and of honours, respected by the wise, mourned by the good, and eulogised by the honest. A new generation in Manchester enjoys the fruits of his toils, for to him that town is mainly indebted for the best part of its municipal institutions. But his richest boon to his townsmen was his noble example, and unswerving integrity, and uncompromising rectitude. Through this, 'being dead, he yet speaketh;' for, to use the words of Grattan, 'the example of the patriot, like the preaching of the prophet, will not die with the holy man, but will survive him.'"

Unaffected simplicity of manners characterized Sir Thomas Potter, and warm-hearted benevolence was equally prominent. He and his brother Richard were true prototypes of Dickens's Brothers Cheerable. If Manchester possesses others who suggested their delineation, the facts are vindications of business from the charge of sordidness and grovelling. Where can hereditary nobility show the like? Of education, of pure and undefiled religion, Sir Thomas Potter was the ardent, constant, and persevering friend. These are the men who do honour to our views of Christianity, and prove that the charges of lukewarmness and indifference, as co-ordinate with those views, are without foundation.

THE CHRISTIAN PIONEER.—Our friends and correspondents, who have so kindly expressed their anxiety and good wishes as to the continuance of our publication, are

respectively informed, that the removal of the editor to NEWCASTLE will occasion no alteration in its issue. Originally projected by its editor as "a bond of union to the scattered believers in the strict unity, and essential unpurchased benevolence of the Supreme Being," resident in Scotland, it has long since ceased to be confined, if indeed it was ever circumscribed within that circle. Its support throughout the seventeen years of its publication has mainly been derived from England. The present volume at least will be completed. Circumstances may arise so as to induce alterations in its form and price; but in the meanwhile, the editor solicits the continued assistance of those who deem the work to be a useful auxiliary to the progress of Christian truth and freedom. After the 25th of May, communications may be addressed, Rev. George Harris, Hanover Square, Newcastle-upon-Tyne.

UPPER CANADA TEST ACT PROPOSAL.—Happy are we to say, that the Montreal *Bible Christian* of March, announces, that the obnoxious test, which was noticed in our last Number, p. 191, has been withdrawn by its projector Mr Williams, and the Bill to enable all denominations of Christians to hold lands, for religious purposes, has passed the House of Assembly.

Nay more, a Bill for throwing open the Upper Canada University to all classes of religionists, has been brought forward by the Ministry in the Canadian Parliament; and an amendment moved, requiring every person holding office to profess belief in the Trinity, has been rejected by a very large majority.

WILSON'S SCRIPTURAL ILLUSTRATIONS OF UNITARIANISM.—We are glad to learn that a new edition of this admirable work is about to be put to press. Every one who has not already a copy, should send in his name as a subscriber.

THE

CHRISTIAN PIONEER.

No. 226. JUNE 1845. VOL. XIX.

ON THE PROSPECTS OPENED BY THE GOSPEL OF THE TREATMENT OF THE WICKED HEREAFTER.

MY attention having been drawn to the nature and duration of future punishments, by a course of lectures lately delivered upon that subject in which, though the lecturer and myself were agreed as to the final result in the virtue and happiness of the whole human race, yet, differing as to the mode in which this grand consummation will be effected, I was led to reflect earnestly on what appears to me a very striking difference between the ideas almost universally attached to future punishments *now*, and those *facts* which had actually taken place, to which our Lord and his apostles referred as "ensamples to us upon whom the ends of the ages are come." (1 Cor. x. 11.) Those to which he referred the Jews, as warnings of the fate they might anticipate in consequence of their rejection of his claims as the true Messiah, were the temporal calamities to which transgressors were subjected under former dispensations;—as the antediluvians, the Sodomites, the inhabitants of Tyre and Sidon, and some of a similar nature in his own time, as those eighteen on whom the tower of Siloam fell, and "those Galileans whose blood Pilate mingled with their sacrifices." And, in setting forth in the strongest manner the accumulated guilt and punishment of the Jewish nation, Matt. xxiii. 35, he refers to all former instances of guilt with the punishment attached to them as warnings, calculated to convey some idea of the enormous criminality, and the consequent misery and slaughter which awaited them, closing the representation by a prediction of the deso-

lation of their immense and densely populated city. Upon this topic he treats at length in chapter xxiv. comparing the sudden fate of Jerusalem to that of the antediluvians by the flood, and describing it as "a great tribulation, such as was not since the beginning of the world, *no, nor ever shall be.*" On these calamities about to befal his own people, his mind dwelt with a depth of commiseration and sorrow which appears most affectingly on various occasions, breaking out into tears of lamentation over Jerusalem in the midst of the loud hosannahs with which the undiscerning multitudes were ushering him into it, and evidently forming the heaviest weight on his sympathizing spirit, when bearing his cross amid the lamentation of the daughters of the devoted city. In all this, there is no appearance of any anticipation of those unspeakably more lengthened and exquisite miseries which are now almost universally represented as the destined allotment of all flagrant, unrepenting transgressors beyond the grave, or, as it is commonly expressed, "in eternity."

Hence, I cannot help thinking, that some great error attaches to the received opinions upon this momentous subject. He was, indeed, commissioned to announce heavy calamities at the period of his appearance, and at subsequent periods, down to the termination of his delegated authority as the Messiah, as the consequences of rejecting that authority, and of all unrepented wickedness. But so far from connecting these physical evils with the immortality or eternal life, the annunciation and proofs of which formed the grand objects of his mission as "the Saviour of the world;" he constantly represents them under the same head of opposition to his design, as the moral evils of which they are the offspring. The infliction of sufferings formed no part of his personal office; those which he predicted, with respect to the Jews who rejected his claims, were the natural results of their own passions and conduct, which drew on them the vengeance of the Romans; whereas, not only were his own miracles of a directly saving nature, but, had his doctrine been received by them, it would, as he also predicted, have averted that vengeance. "How often," said he, of the devoted city, "would I have gathered thy children together, even as a hen ga-

thereth her chickens under her wings, and ye would not." In truth, he appears to me ever to sustain in his person the character of a great deliverer or benefactor of our race, both as it respects their present and their future existence, though the great results of his mission with respect to their happiness while on earth, but more especially with respect to a future state, remain in a degree to be unfolded with his second appearance and personal reign, and with the termination of that reign, when all who are then in their graves shall be called forth, "those who have done well to a resurrection of life, and those who have done evil to a resurrection of judgment."

Our greatest difficulty is certainly in what manner this last event is to be made conformable to the great objects of the Saviour's mission. Will he then, in contradistinction from every other direct manifestation of his authority, and to its predicted ultimate issue, that of imparting to "all flesh" that "eternal life" which he himself has actually received, assume the office of a punisher; or will he, as seems to be the opinion of the lecturer to whom I have alluded, raise them to immortality, and leave them to be their own punishers and ultimate reformers, from the experience to an indefinite period of the evil courses which they have pursued, and will continue to pursue even in that immortal state, till their moral amelioration is effected? To me it appears that it will be neither of these. He is not authorized to impart immortality or eternal life to the disobedient, so long as they continue such. "Whosoever hath faith in me (and having that faith by his works) shall have eternal life;" "they that have *done well* shall come forth to eternal life." What is this eternal life, but that which he experienced when he was raised from the dead to a state in which he dieth no more, but became "as an angel and Son of God, being a son of the resurrection." In pursuance, however, of the great ultimate design of his mission, he will call forth the evil doers from their graves. He will re-organise their frames, and restore their vital powers. This is in perfect accordance with his saving character and objects; life must be restored, bad characters must un-

dergo a discipline, as the means of purifying and exalting them, or they can never be fitted for that state, "incorruptible, undefiled, and that fadeth not away," which is in reserve for our whole species. If they had remained forever in their graves, their fate would have been sealed; they would ever have remained under the sentence of "condemnation."* "The justification or deliverance of life"† freely granted to all men on occasion of the exemplary righteousness of one man, would never have been realised; but the resurrection of judgment is a necessary step towards its realization. It is evident to me that our Saviour is representing it in a favourable point of view as a part of his gospel; as one of those "greater things," or more munificent and extensive blessings, than that which he had effected in the restoration of the infirm man to soundness and vigour, after having suffered the want of this blessing during thirty-eight years. Viewed in this light, his silence respecting the sufferings of the Jews in a future state, while pining over the temporal calamities which awaited them, and his pointing to those which had been actually undergone by transgressors in past ages, as warnings to them of similar punishments, are perfectly consistent; whereas, if their sins would moreover subject them to such intolerable and long continued miseries hereafter, as are ordinarily spoken of at the present day, his commiseration for their future destiny would have far exceeded, if not absolutely overwhelmed, his compassionate anticipation of the former.

It is, however, of great importance that we form a reasonable estimate of the awful, as well as ultimately beneficial nature of this resurrection of judgment. I have inferred that as it is the allotment of all that have done evil, as opposed to "them that have good," and that, as it is opposed to a resurrection of life, *i. e.* life eternal, it must be a resurrection to a second mortal state. This, however, is said to be incredible, as drawing far too broad a line of distinction between two classes of human beings, it being apparent to all observers that, instead of admitting of but one grand division into mortals and immortals, mankind consist of

* Rom. v. 16, 18. † Ibid. ver 18.

all varieties and shades of character; so that the least excellent of those who may be ranked among the righteous, and the least unrighteous of those on the opposite side, can differ from each other only by the slightest shade of character. This statement, I own, appears to me to be one of considerable difficulty. It will at once be admitted that we are all of us very imperfect judges of character; we are extremely prone to form wrong estimates of our own characters. How then can we undertake a general estimate of human characters under all circumstances? And if we cannot undertake to give a correct estimate of any one, how can we determine to what extent they differ from each other, or what lines of distinction may or may not be drawn between them. In general, men engage in different pursuits, and are actuated by corresponding inclinations, desires, and aversions, whether of good or evil; and, in proportion as they become engaged in the pursuit of their favourite objects, their characters will be formed and distinguished. So also, in proportion as individuals and bodies of persons become engaged in the same or similar pursuits, and take some leading principles as the guides of their conduct, their characters become assimilated, and they become, voluntarily or otherwise, formed into distinct classes. At the time of Christ's appearance, it is well known that the world consisted of two great divisions, in several of their leading principles opposed to each other; but each of those principles in several respects operating most pernicious influences on character. Accordingly, both Jews and Gentiles are described as highly vitiated by Paul, in his epistle to the Romans, and elsewhere in his epistles; and our Lord not only speaks in strong terms of the general criminality of the Jews, but selects their leading sects and the leading characters among them as the objects of his severest censures and heaviest condemnation; while he on various occasions represents the Gentiles also in a general but a different, and upon a whole a more favourable point of view, as compared with the Jews of that period. It was his purpose, however, to select from both these general divisions of the world, "a peculiar people, zealous of good works:" and, accordingly,

he devoted his personal ministry to the selection and instruction of a small number from among the Jews, who, despised as they were by the world, were found by him to be in the most favourable state for becoming his disciples. Having thus succeeded, to a certain extent, on his resurrection he made them the instruments of making that event generally known (first making its reality and its glorious nature evident to them by his various manifestations and disappearances in the interim between his resurrection and ascension), and by "the gift of a holy spirit," aiding their humble but ardent efforts, enabled them to proceed to a vast extent in the selection of persons who by similar aids became like-minded and closely associated with them. These, however, consisted of such of the Jews and of other nations as had previously "heard and learned of the Father," from that nation or their ancient Hebrew books, and had become His worshippers; and this line of distinction, coinciding with their new faith in Jesus as the true Messiah, soon formed a wide separation in character as well as in profession between them and those who denied or declined the acknowledgment of his pretensions. He now, by the strong force of evidence, wrought complete conviction in the mind of a most determined Jewish adversary, and such was the effect of this conviction that from this time he became a completely altered character; the same, indeed, in point of zeal, energy, and sincerity, but from a bigoted Jew a most enlarged, liberal, and amiable Christian. And, by his instrumentality, in the course of a few years, he made a selection of immense bodies of disciples from among the heathens, who, now, together with the worship of the One true God, and the acknowledgment of his Christ, became reformed characters, united with each other and with the Jewish Christians in the bands of "faith, hope," brotherly love, and charity!

Now, in all this, Christ showed his intimate knowledge of the human character, and that mankind are capable of being viewed and formed into classes according to their respective characters. These facts appear to me to evince, that similar separations and assemblages into classes, may also be made by him on future

occasions. In that selection he proceeded, indeed, in a manner very different from any previous anticipations by uninspired men, and his mode of proceeding hereafter, whether in this or a future existence, may be hardly less different. If, in forming a Christian church from among Jews and Gentiles, his mode of proceeding was at once original and effectual, in many respects adverse from the previous ideas and expectations of the world in general: it cannot be questioned that in selecting men from their graves, there will be at least as much of variation from our ordinary conceptions. We are not yet agreed as to the general purport of his announcements upon this great subject. To me it seems evident that in John v. he has declared, with a distinctness and emphasis suited to the subject, that his resuscitive power will be exerted on *two separate occasions*. John v. 25, and ver. 28, 29; and compare Rev. xx. 4–6, and 11–15.

That our Lord does make important distinctions between classes of mankind in these instances, and between two classes in the last instance, is too apparent from the face of the narratives to admit of a dispute; and the only question that can arise is as to the nature and extent of those distinctions? Without attempting to give a decisive opinion upon these most momentous and hitherto altogether unsettled points, I will here venture only to suggest a few questions for consideration. It is the general opinion of professing Christians at the present time, that "the day of judgment" in the New Testament, uniformly points to one particular epoch, at the termination of our world, when the whole human race of all former periods will be brought to their final account, and their respective dooms in eternity determined. Now, I find the phrase "day of judgment" occurring but thrice in those writings, *i. e.* Matt. x. 15; xi. 22 and 24, and in each of these passages the Greek article is not inserted, nor does the phrase apply to the human race in a future state, but to the actual inhabitants of certain cities, whose criminality, and the consequent punishments which awaited them, are compared to those of Tyre and Sidon, and of Sodom and Gomorrha. Thus, of Chorazin and Bethsaida, Christ predicts that

"it shall be more tolerable in (a) day of judgment than for them." The same observations apply to the case of Capernaum, whose criminality and fate is represented as worse than those of Tyre and Sidon, and even that of Sodom. Mr Wakefield, accordingly, translates, in all the three passages, "a day of punishment," and on chap. x. 15, he observes as follows,—"ἐν ἡμέρᾳ κρίσεως, *in a day of vengeance, punishment*, or *trial*. This is undoubtedly the genuine sense of the phrase, which has not the least reference to the day of *general judgment*. All that our Saviour intends to say is, that when the *temporal calamities* of that place come upon it, they will be more severe than even those of Sodom and Gomorrha See this phrase employed in precisely the same sense by the LXX. in Prov. vi. 34, where, instead of κρίσεως, Aquila and Theoddian have ἐκ δίκης." I think, therefore, that this phrase affords no support to the received opinion; while the declarations of Christ, and the scenic visions presented to John as above, agree in representing two successive resurrections in the latter, exhibited, the one at the commencement, the other at the close of the millenary period. Now, I would ask, is it not much to be regretted that these succeseive events should not have engaged a larger share of the attention of professing Christians? Is there not good reason to think that the first resurrection was the great object of the hopes and expectations of the apostles and primitive Christians? From the time that they saw their Master go up into heaven, did they not live, and were they not constantly supported under their trials, in the prospect that, though "the times and seasons," remained concealed in the divine councils, he would return after the same manner, and "with salvation to all who love his appearing?"—that this return would be "without sin unto salvation;" in other words, would have for its object the "eternal life," the "inheritance incorruptible," &c. of "they that are his;" of all "in every age," "small and great," who have made "the fear of God," and their sense of moral rectitude, their polar star, their great leading motive of conduct? And do we not find this referred to, not only by our Saviour and his servant John, but by Paul, 1 Cor. xv.

22, 52; 1 Thess. iv. 14–18; i. 10; ii. 19; iii. 13; v. 23; and on many other occasions, by Peter, 1st epistle, i. 3–5; by John, i. iii. 2, &c.? Does not, indeed, the New Testament require a general review, with a special attention to this object?

Let us consider for a moment how far this distinction in point of time and circumstances may be justly applicable to a certain select portion of mankind. Is it not a subject of remark that there are individuals and classes who are distinguished from the bulk of mankind in every age, by their pre-eminence in mental enlightenment and moral righteousness? And is it not evident that this very pre-eminence, instead of being duly estimated, too commonly drew upon them the contempt, hatred, and persecution of their contemporaries? Do we not trace this in every age of the Christian church, and in every part of the Scriptures? And does not profane history, as it is termed, furnish us with many shining instances of such pre-eminence and its corresponding treatment? Is it not then reasonable to expect that characters which have been *thus* distinguished and *thus* rewarded *here*, should experience a reverse in their *reward* hereafter? Are not Enoch and Elijah, and above all the Saviour himself, ensamples of such a reward; distinguished, as by their moral pre-eminence, so by their speedy and complete triumphs over the physical evils annexed to sin, *i. e.* those of mortality? And are not the promises of life eternal to all his faithful followers, and the miraculous spiritual gifts which in the first instance marked them out from the unconverted world, "the earnest of the promised inheritance" to *them* and to *all* of similar excellence? How much more accordant with the dictates of reason, surely is it, that such should be made partakers prior to "the masses," the great and the little vulgar, of the future reward, that celestial inheritance for which they have lived, suffered, and died, next in order of time and circumstances to him; and that "the rest of the dead" should have their elevation to life and blessedness postponed to later periods, still with a regard to their respective characters, than that there should be but *one* prodigious line of distinction drawn between them all, and that,

not with regard to their moral characters, but to the creeds which they *professed*, and which we often find either unproductive of any manifest fruits, or, in many instances, of fruits of the most bitter and unwholesome description?

Let us suppose, again, that all are raised from their graves, and advanced at once to an immortality of being, and reflect for a moment on the nature of this immortality. Alas! how little is this generally thought of! And yet how immense beyond all human conception must be this gift! Paul on one occasion states that *God* "*alone* hath immortality, dwelling in light;" and perhaps we have not a greater difficulty than in conceiving of the possibility of a power thus solemnly described as appertaining peculiarly to him, being imparted even to the most excellent of men, much more to all men, without any discrimination of character, or previous preparation for it. That the *righteous* will be advanced to immortality, after the pattern of their Master, we agree to acknowledge, however, is the express promise of the Gospel; but there is no such promise to the wicked, *as such*, or *so long as they continue so;* nor have we any example of a wicked man being advanced to immortality, as in the instances of Christ, and of two at least of his distinguished predecessors. We have also many instances of the lives of good men being in a remarkable manner preserved and prolonged, as well as accompanied with many blessings, both temporal and mental, when the very reverse befel transgressors. What reason, then, have we to suppose that transgressors, without any previous reformation, will be raised at once to a state of exemption from mortality? Is it not as much as can reasonably be expected in their case, that life should be restored, and that they should be equitably judged and treated according to their past conduct, with an assurance that at length the great enemies, sin and death, shall be destroyed? In other words, that sinners shall, by a suitable course of discipline and instruction, first be brought to obedience, and then to life eternal? HOMO.

AN ATTEMPT TO EXPLAIN THE WORDS REASON, SUBSTANCE, PERSON, CREEDS, ORTHODOXY, CATHOLIC CHURCH, SUBSCRIPTION, AND INDEX EXPURGATORIUS.

By A Presbyter of the Church of England.

OF ORTHODOXY.

(Continued from p. 203.)

Orthodoxy is a Greek word which signifies a right opinion: and hath been used by churchmen as a term to denote a soundness of doctrine or belief with regard to all points and articles of faith. But as there have been amongst these churchmen several systems of doctrine or belief, they every one assert for themselves, that they only are orthodox, and in the right; and that all others are heterodox, or in the wrong. So that what at one time and in one place hath been declared orthodoxy or sound belief, hath at another time, and in another, or even the same place, been declared to be heterodoxy or wrong belief. Of this there are numberless instances in ecclesiastical history; some of which have been repeated in the foregoing pages; and we may only just take a transient view of the present Christian world to perceive many more instances of it subsisting at this day. What is orthodoxy at Constantinople is heterodoxy or heresy at Rome. What is orthodoxy at Rome is heterodoxy at Geneva, London, and many other places. What was orthodoxy here in the reign of King Edward VI., became heresy in the reign of his sister Mary; and in Queen Elizabeth's time things changed their names again. Various was the fate of these poor words in the reigns of our succeeding kings, as the currents of Calvinism, Arminianism, and Popery, ebbed or flowed. But the boldest stroke for the alteration of the meaning of these words was struck about fifty years ago. Before that time Athanasianism, as contained in that wonderful creed which bears the saint's name, was esteemed by almost every party amongst us, to be the foundation, and the

very standard of orthodoxy; and the bare doubting of any point of it was deemed the greatest crime, and an effectual bar against all preferment in church or state. But then Mr Whiston, and some other bold spirits, arose, who confidently asserted that Arius was in the right, and Athanasius in the wrong: that the opinions of the former were the ancient orthodox doctrines of Christianity, and those of the latter were new and heterodox: and that the Athanasian heresy was the occasion of all the mischiefs that have plagued the church from the time of its first appearance to the present. The writings of these men have made a great alteration in the sentiments of the British nation. Athanasius hath since been losing credit every day; and the creed which bears his name is now very far from being respected as it was a century ago. For although there have been no public declarations made against it, many of the clergy show their dislike by neglecting to use it; and some of the most respectable of them have, in their private opinions, declared against it: and the intelligent laity everywhere shew their disapprobation of it. So uncertain and fluctuating a thing is orthodoxy. To-day it consists in one set of principles; to-morrow in another. At Rome it is wrapped up in mystery.—In Britian it is now set forth as the object of common sense and reason.

But so much hath been wrote upon the subjects of orthodoxy, heterodoxy, and heresy by others, that I need not trouble my readers any farther about them. Were these words employed, as they ought, in distinguishing virtue from vice, and good from evil, they would admit of no variation, and be for ever taken in the same sense. But as they are used to denote *opinions* concerning the most incomprehensible subjects, no wonder that their meaning should be so often mistaken, and occasion so many endless and bitter disputes.

OF CATHOLIC CHURCH.

THESE are both Greek words. Church, properly signifies the house or temple where Christians meet to celebrate or perform their public worship, and is evi-

dently formed from the word Κυριακὸν, the house of the Lord; to which original indeed the word in our northern dialect (Kyrk) comes nearer; and by a common figure in speech the people assembled here are called the Church; just as the great persons assembled in the King's Court are called the Court. Catholic is a Greek word which signifies universal. So that when these two words *Catholic Church* are put together, they naturally signify the great and universal body of Christians in every age and nation, of which our Lord Jesus Christ is the common head, and they are all the several members. But both these words, by the cunning management of designing men, have been strangely perverted, and made to stand for the direct contrary to what they first signified. The word *Church*, is often expressed by another Greek word Ἐκκλησία, Ecclesia, which cannot signify anything but the assembly or the congregation; yet it has for many ages, been set down to signify those particular Christians who have been appointed by the rest to officiate in divine things, to pronounce the prayers of the congregation, and to read and explain the word of God to them. And these ecclesiastics have assumed to themselves the distinguishing appellation of the *clergy* from another Greek word which signifies lot or inheritance, as if they were the peculiar lot or inheritance of God: and from being at first the ministers or servants of the people, and from receiving voluntary salaries and stipends to support them in doing their duties, have raised themselves, by insensible degrees, to such height of authority and power, under the name of the Church, as to determine judicially for the rest of the Congregation, what they are to believe and to do in religious affairs; and claim these wages of the people, as their own by divine right. But as there is not the least trace of their name, their authority, or stipends in the Holy Scripture, we must look for their origin in the councils and decrees of after ages, when the power of the clergy was said to be above all other powers, and they claimed to be the lords and disposers of both worlds, the present and the future. Nay one presumptous clergyman, the Pope of Rome, claims and exercises a very high, even a divine autho-

rity over the rest of his sort, as the very vicar and representative of Jesus Christ himself—to which they most humbly submit. And he and his party audaciously assume to themselves, exclusive of all others, the name of the Catholic Church. But, by a strange absurdity and contradiction, they call this the *Roman Catholic Church;* as if any particular member could be the universal or the whole body of the Christian church. St Paul certainly forsaw this assuming and excluding spirit which would arise amongst Christians, and therefore he hath done all he could to prevent or cure it in the 12th chap. to the Romans, and in the 12th chap. 1st ep. to the Corinthians, and then in the 13th chap. he shews the most excellent way to unite and knit together the several members of Christ's body the church (viz.) by charity or universal benevolence. And this charity, love, or universal benevolence, our Saviour himself fixes as the very distinguishing characteristic of the true members of his church. By *this* shall all men know that ye are my diciples, if ye love one another. How absurd should we think it if the people of any one county in Great Britain should take it in their heads that they *only* were true Britons, and on that account should assert that none but themselves are entitled to the benefits and privileges of Britons. Surely all the other inhabitants of this happy island would look upon this as the highest arrogance; and would justly say, that for that reason, they least of all deserved what they thus ridiculously laid claim to. This is the very part the Romanists act in calling themselves Catholics—and therefore we may fairly conclude that the more any man is a Roman, the less he is a Catholic, and that the true Catholic is he who hath an extensive love and charity for all Christians, yea for all mankind.

OF SUBSCRIPTION.

THIS is a Latin word which signifies writing a person's name under an instrument as a sign of authenticating or approving of it. The sense I would consider

it in, relates particulaly to subscribing certain creeds or articles of religion, as an approbation of them, which have been made, adjudged, and determined by those who are *supposed* to have authority for enjoining them. As soon as the bishops of the Christian Church mingled their abstruse metaphysics with the plain Christian divinity, they forsook the Holy Scripture as the *only* rule of faith, and introduced new philosophical terms and opinions into their religion, which gave occasion to such numerous disputes amongst themselves as have done more harm to true Christianity than all the persecutions it hath sustained from its bitterest enemies. What dreadful wounds has it received in the house of its friends. For when they thus divided into parties and factions, each of them, according to its numbers and interest in the world, met and enjoined certain tenets which they called symbols or creeds, not at all to establish or confirm the truth, for they knew that was established already in the word of God, but to affix certain philosophical explanations of their own to it: and to these explanations they decreed that *all* should subscribe who should retain or be capable of enjoying any ecclesiastical preferment; and very often they excommunicated and anathematized all who would not subscribe these arbitrary decisions. By these means the conscientious meek Christians suffered, and the proud dogmatical philosophers triumphed over them. Many brave attempts were made by several good men in the primitive times to reduce Christianity to its original simplicity, as revealed in the word of God. But the world became so possessed with these mysterious notions, which were cried up as the standard and test of orthodoxy or right opinion, that these notions, and the terms to express them, must be retained at any rate; and the whole Scripture wrested and tortured to support them. From the Council of Nice to the Council of Trent, and later, one hardly meets with anything else in ecclesiastical conventions but instances to prove this. It must therefore seem a wonderful thing to considerate men, that at the Reformation, care was not taken effectually to suppress this arbitrary imposing spirit, which had been the occasion of *all* the mischiefs

they then so justly complained of. But instead of this, instead of recurring to the word of God as the true standard of orthodoxy, instead of uniting together in this indissoluble bond, the reformers split into factions, by making, almost every one of them, a new symbol or creed, to which they would have the rest implicitly to subscribe. And so, instead of acquiescing in the title of reformed Christians, they gloried in the names of Apollos, of Cephas, of Luther, of Calvin, &c. &c. And though many things were then changed for the better, the cause of the evil was not removed, but remains amongst the most reformed nations to this day. Every one of them has established its own system of articles to be subscribed: and some of them as absurd and unintelligible as those of Popery itself. Indeed those of the Church of England are the most moderate of any that were then framed. But, did they, or can they, accomplish the end proposed? '*For the avoiding di-*
'*versities of opinions, and stablishing consent touch-*
'*ing true religion.*' Have they not been the occasion of perpetual disputes, and sometimes of deprivations, confiscations, banishments, executions, murders, insurrections and civil wars! So true is it, and it will for ever be so, that such pretences of unity are causes of the greatest divisions. Upon passing the act of Parliament in Queen Elizabeth's reign to oblige the clergy to subscribe these articles, many serious good men refused to comply with it; and these were called Puritans, who soon became a very considerable part of the nation—and everybody knows what followed. But what may seem quite astonishing is, that these very puritans who refused to subscribe these articles of the Church of England, should, when they became the dominant party, in their assembly of divines, compose and frame another set of articles, much more exceptionable, and declare them, as the standard of orthodoxy, to be subscribed by all who should be admitted to the sacred ministry. And this is called the Westminster Confession of Faith, as it was composed there, and is now the form which all the clergy of Scotland are obliged by law to subscribe. Soon after the restoration of Charles II. when the episcopal party, by the

influence of the court, got the lead again, the subscribing the Thirty-nine Articles and an unfeigned assent and consent to all and everything contained in the book of common prayer, with many new additions, and the ordinals, was required from the clergy by act of Parliament—which continues in force to this day. And so zealous were some of the clergy, at that time, to preserve their benefices, that Bishop Burnet says, many of them subscribed their assent and consent to this whole book, who were so far from having then ever read it, that they could never have seen it; though two thousand of them, he tells us, were so conscientious as to relinquish their benefices rather than subscribe. This must necessarily have occasioned great disputes and altercations concerning the lawfulness or expediency of this subscription, especially as many members of the Parliament which made this law, were much against it; for the bill was carried but by a small majority. And these disputes have continued to our own time. Many of the established clergy have undertaken to vindicate their conduct in subscribing to the articles and *all things* contained in the book of common prayer and ordinals; but they do not all do this after the same manner. Some still openly declare that they subscribe to these things in the plain and obvious meaning of the words, as they were originally intended by the compilers of them. But this party is very small and inconsiderable, and looked upon with an evil eye by the rest, as no better than mere Calvinists, which hath been, ever since the time of Archbishop Laud, a term of great reproach in the Church of England. And indeed whoever attends modern sermons will hear very few but what seem to be upon a different system from the original meaning of the Thirty-nine Articles. Therefore most of the clergy make no scruple of declaring that they subscribe these Articles in senses, every one as he can best reconcile them to his own sentiments and way of thinking. Some subscribe them, as what they call, articles of peace, more than of belief. Others subscribe them as containing many truths, though there may be some mistakes in them, which they hereby oblige themselves not avow-

edly and openly, to contradict. Others subscribe them in any sense they can make of them by any any grammatical figures and critical rules. And others subscribe them as old obsolete laws, which, by age, have lost their force, and are little now but a dead letter. And this I think is the case of modern subscription to the Thirty-nine Articles; I mean amongst those who reflect upon what they are then doing. For I would appeal to my Lords the Bishops, whether they believe one young gentleman in many, who offer themselves to be ordained, have reflected at all upon these matters, or even given themselves the trouble to read over *all* that they then take upon them to subscribe.

I cannot indeed here avoid taking notice of the evasion that is made use of with regard to one of the articles, viz. the eighth, which is in these words. Of the three creeds. The three creeds, Nice Creed, Athanasius's Creed, and that which is commonly called the Apostles' Creed, ought *thoroughly to be received and believed;* for they may be proved by most certain warrants of holy Scripture. Whoever reads the Athanasian Creed and compares it with the holy Scriptures must be surprized at this bold assertion, that it may be proved by them which are quite silent on the distinguishing doctrine of that creed. This the best writers on this subject are sensible of, and therefore they put this gloss on the matter. 'All that is required of us 'as necessary to salvation is, that before all things we 'hold the catholic faith, which catholic faith is defined 'in the third and fourth verses to be a belief in the 'doctrine of the Holy Trinity. All that follows from 'hence to the 26th verse is only brought as a proof 'and illustration of it: and therefore requires our assent *no more* than a sermon does which is made to 'prove or illustrate a text.'— *Wheatly and others.*

What shuffling, contradiction, and equivocation are here! Yet this is the best apology that the warmest advocates for the Athanasian Creed are able to make for it. One of them believes it only to one verse— another to another, though all profess to believe it *thoroughly*, and enforce the belief of the *whole* on whomsoever will be saved, under no less a penalty—

than eternal damnation. Nay, what is more, every one of these advocates subscribe and declare an unfeigned assent and consent to *all and every thing* contained in it!

INDEX EXPURGATORIUS.

These are Latin words. Index properly signifies that which points or directs to something sought after. Expurgatorius, what has the power to cleanse or purge. Therefore these two words together, with regard to books, signify a particular pointing out some passages in authors which are to be corrected, amended, or purged.

On the happy day in which the art of printing was invented, knowledge rose like the sun after a gloomy night, and by degrees spread its glorious beams over a world that had long lain in darkness which might be severely felt. What a benign influence has it had upon the affairs of mankind, both in religion and government ever since! But the deceivers and oppressors in both, who, alas! have always been too many, perceiving that hereby their crafts were in danger of being discovered, soon set themselves, with all their power and cunning, to obscure or confuse this light, by raising thick clouds about it, by hanging out false lights, or by endeavouring to persuade people that their eyes were too weak to bear the true; and that it would be best for them to continue to go on in the same guidance and direction in which they and their forefathers had gone for so many ages; and in this design they succeeded but too well; though some bold spirits, who dared to be free, asserted their right to see with their own eyes, and to make use of that light with which God hath blessed them. These went on enquiring into the corruptions of former times, and soon found that many things which had been held in the highest veneration deserved in reality the utmost contempt. And thence proceeded such reformations in religion and government as have, within the two last centuries, given quite a new face to the affairs of mankind. But those who had so long had the gainful leading of a blinded and deluded world, could not see with patience

so many nations and people desert their government and guidance; therefore they employed the utmost power of force, and every art of cunning, to reclaim and bring them back into subjection to their former lords and masters. Let the historians give instances of persecution to prove the former. My business here is only to point out one instance of their cunning to prove the latter.

When the Reformation was spreading in the Low Countries, their sovereign Philip II. King of Spain, oppressed them with most cruel and illegal exactions, against which they first made the most humble remonstrances, but finding them ineffectual, they were obliged to stand upon their defence, and oppose force to force. The king being persuaded that their new notions in religion were the chief cause of their opposition, resolved, by every method, to root that out of his dominions, and therefore ordered the inquisition to be established amongst them. But that, instead of healing, made the wound incurable. Another method he took was to have all heretical books condemned by an Index Expurgatorius of the holy office which he took care to have printed. Pope Paul IV. was so pleased with this scheme, that in the year 1559, he ordered the inquisition at Rome to print a second index much more copious than Philip's. But heretical books became so numerous in the time of Pius V. that he recommended this business to the Council of Trent, who made another index; and referred that matter, for the future, entirely, to the Pope himself. Upon which Pius V., Gregory XIII., and Sixtus V., each of them, drew up his Index Expurgatorius. But Pope Clement VIII. made the most copious one in 1596. Many others were composed, as books of controversy increased. But the most considerable of all is that of Sottomayor which was made for all the states subject to the King of Spain, and comprehends all the others, coming down as low as the year 1667. The unbounded licentiousness which the Popes, and the several inquisitors have taken in these indices is almost beyond belief. It is no great wonder they should purge or condemn all books published by the reformers

against the Church of Rome. But because these supported their opinions by the authority of the ancient councils and fathers, the Popes found no way to invalidate this authority, but by publishing new editions of these councils and fathers, purged from all heretical pravity; in which great work many of the most able divines at Rome and other places were employed for several years, who carefully corrected, or left out, whatever appeared against them; and interpolated many things for their own purpose which were not in the originals. Dr Thomas James hath published a treatise with this title, *Of the Corruptions of Scripture, Councils and Fathers, by the Prelates, Pastors and Pillars of the Church of Rome for Maintenance of Popery*, in which are numberless instances of this sort. But he says 'I take not upon me to note all their literal 'corruptions which either myself have observed, or 'others have noted unto me. That were to fill the 'world with huge volumes and to deliver the places 'not by decades, as now; but by centuries or chiliads. 'But so many are noted of each kind as may serve to 'inform your understanding in this great mystery of 'fraud; and that you may descry the lion of Rome by 'his paw, and learn to detest all such Romish corruptions.' In another place, addressing himself to these publishers he says, 'You have omitted whole pages in 'some places, divers sentences and words in others, 'adding in one place and taking away in another; and 'sometimes by a strange kind of metamorphosis, 'changing negatives into affirmatives, visible into invisible,' &c.

Though they printed these Indices Expurgatorii they durst not make them public to the world. They only gave copies of them to those they thought they could entirely trust. But by the providence of God, Dr James—who was keeper of the Bodleian Library, tells us, there are several of them now there. But to complete the villainy, and authenticate these frauds, Dr James tells us in another place, 'that in the Vatican Library, there are certain men maintained, only 'to transcribe acts of the councils or copies of the Father's Works. These men, appointed for this busi-

'ness, do, in transcribing books, imitate the letter of 'the ancient copies as near as can be expressed. And 'it is to be feared that in copying out of books they 'do add, and take away, alter and change the words, 'according to the pleasure of their Lord the Pope. 'And so these transcripts may within a few years, (by 'reason of their counterfeiting the ancient hands) be 'vouched for very old manuscripts, deluding the world 'with a shew of antiquity. The danger is the greater, 'because there may be an Index Expurgatorius (for 'ought we know) for purging the manuscripts, as well 'as the printed books.' What makes this extremely probable is, that these Expurgatory Indices, ever since the Council of Trent, are compiled by a commission issuing from the Pope himself, who was authorized and entreated into that office by that Council. For these fathers perceiving the danger that was likely to happen to their church, if books indifferently of all sorts should be permitted to be read, solicited the Pope, who appointed certain cardinals to be General Inquisitors at Rome, together with the Master of the Sacred Palace. And they appointed their deputies in the several states of Christendom, to see that nothing contrary to the catholic faith or good manners, as established in the Council of Trent, should be taught, spoken, uttered or published secretly or openly, in writing or in print, &c. No wonder then that the Pope should begin this pious work in his own palace, by purging the Vatican Library of any appearance of heresy which might defile that sacred place. But the corruptions in the Roman editions of the councils and fathers are so well known, that these editions are of much less authority amongst the intelligent papists themselves than those of Antwerp, and other places. Here I cannot omit mentioning that curious distinction of Gretser the Jesuit in his apology for the purging of books. He says, that the works of the fathers, as fathers, need no purgation; but being considered as sons of the church, their words may be censured and corrected by the church, that is by the Pope. I should here observe that before these several editions of the Indices Expurgatorii there are rules set down which the inquisitors are to observe in performing their

holy office. Before that of Pope Clement VIII. 1595, the first rule runs thus: All books published before the year 1515, which have been condemned by the Popes, or general Councils, though they happen to be omitted in this index, stand as fully condemned as formerly. By the 4th rule the use of the Scriptures in the vulgar tongue is forbidden to all persons—without a particular license. By the 10th rule there are several regulations made about printing of books, as, that no book shall be published at Rome without the approbation of the Pope's Vicar, or some person delegated by the Pope; nor in other places, unless allowed by the bishop of the diocese, or some person deputed by him, or by the inquisitor of heretical pravity: And for their direction it is ordered, that they should *obliterate* all heretical and erroneous positions, and any that savour of heresy; all that are scandalous, rash and offensive to pious ears, all that advance anything against the rites and ceremonies of the Holy Sacraments, and all that introduce any novelty inconsistent with the *received customs and usage of the Romish Church*: and likewise that they should *correct* all words that are any way dubious or ambiguous, or that might mislead the minds of the readers from the right *catholic* opinions into those wicked new heresies.

All these rules and injunctions have been now for a long time most punctually observed wherever the power and influence of the Popes extended. And the princes of the world, being almost as much afraid of having their subjects too much enlightened as the priests themselves, have done all they could to keep them in the dark, and prohibited any books to be published in their respective dominions that had not first obtained the royal *imprimatur*. The English gentleman had reason therefore to make this reply to the Frenchman, who was boasting that his nation excelled all the rest of the world in fine writing, in poetry, history, philosophy, &c. Ah, Monsieur! consider, there are but two subjects worth a wise man's while to write about, government and religion, one to make us happy in this world, and the other in the next; and you dare not write about either of them.

We in this happy island value ourselves and are envied by the rest of the world, on account of our liberties both civil and religious. What is that preserves those invaluable blessings to us? Surely it is the liberty of the press. The crafty politicians and imperious churchmen tremble at this little engine, which hath been so often and so successfully employed to defeat their pernicious projects. No wonder then that they detest it, and cry out upon every occasion against the *licentiousness* of the press; and wish for nothing so much as an Index Expurgatorius to prevent, or blot out, everything that exposes their misdoings.

ENACTMENTS AFFECTING RELIGIOUS LIBERTY, PASSED IN ENGLAND SINCE THE RESTORATION.

1661. 13 and 14 Charles II. Act for preventing the mischiefs and dangers that may arise by certain persons called Quakers, and others refusing to take lawful oaths. Penalties of £5, £10, three and six months' hard labonr, and transportation, for joining in their worship once, twice, and thrice respectively.

1661. 13 Charles II. The "Corporation Act," excluding from office all who did not "qualify" by taking the Lord's Supper at Church.

1662. 14 Charles II. "Act of Uniformity," enjoining the sole use of the Book of Common Prayer in its present form, prohibiting dissenting preaching under a penalty of £100 for each offence, and recognizing the previously-imposed fine of a shilling for each time of absence from church. (This was the act which led 2000 ministers to resign their parochial livings.)

1664. 16 Charles II. The "Conventicle Act," inflicting a fine of £5, or three months' imprisonment, for attending dissenting worship; double the penalty the second time; and seven years' transportation the third. Act to be in force for three years.

1665. 17 Charles II. The "Five Mile Act," restraining non-conforming ministers, under a penalty of

£40, from coming within five miles of any city, town-corporate, or borough represented in Parliament. Disqualifies, under the like penalty, all Dissenters from teaching in schools. (Passed at Oxford while the plague raged in London, and when some non-conformists had dared to preach in deserted churches!)

1669. 22 Charles II. "Conventicle Act" renewed, with revisions.

1673. 25 Charles II. The "Test Act," requiring "qualifications" by taking the Lord's Supper at church, in order to hold any place of trust or profit under the crown. (Designed, more especially, like several other acts, to exclude and degrade Catholics, but equally affecting non-conforming Protestants, who contemptibly acquiesced in their own degradation, through their horror of Popery.)

1678. 30 Charles II. Act for the more effectual preservation of the King's person and government by disabling Catholics from sitting in Parliament.

1688. 1 William and Mary. The "Toleration Act," exempting Dissenters from penalties of acts of Elizabeth and James I. (especially the fine of a shilling for non-attendance at church) and from those of the Conventicle Act, the Five Mile Act, the Act of Uniformity (£100) and the Act against Quakers, on condition of their taking the oaths of allegiance and abjuration. Ministers to subscribe 35½ of the "39 articles" (omitting 3½ that relate to church authority and discipline); Quakers to make an equivalent doctrinal declaration. Catholics and Unitarians excluded from the benefit of the act.

1697. 8 and 9 William and Mary. The "Blasphemy Act," excluding Unitarians from public offices on conviction, and disabling them on a second, from sueing, prosecuting, pleading, or being a guardian, executor or legatee. Inflicts also three years' imprisonment.

1711. 10 Anne. The "Occasional Conformity Act," enabling a Dissenting minister informed against for not subscribing the 35½ articles, to sign them at any stage of the proceedings, and throw the costs upon the informer. (Hence informations became very few.)

1720. "Toleration Act" for Ireland, passed by the Irish Parliament.

1779. 19 George III. Substitutes, in place of subscribing to the 35½ articles, a declaration of being a "Christian and a Protestant." (Before the passing of this act, subscription was commonly neglected; and after its enactment, the declaration was as seldom made: consequently, were it not for the Dissenters' Chapels Bill, many of the trusts of the "orthodox" would be now in peril.)

1812. 52 George III. New "Toleration Act," repealing the Act against Quakers, the Five Mile Act, and the Conventicle Act; and giving the protection of the law to certified places of worship, and to ministers who have made the oaths and declarations required by former acts.

1813. 53 George III. Repeals that part of the Toleration Act (1688) which excepts impugners of the Trinity, the corresponding provisions of the Blasphemy Act, and two Scotch acts punishing "blasphemy" with death.

1817. Unitarian Relief Act for Ireland.

1828. 9 George IV. The Sacramental Test Repeal Act, abolishing the qualification for office by partaking of the Lord's Supper, and substituting a pledge, "on the true faith of a Christian," not to use the office for the injury of the State Church. (Thus the Jew and the conscientious Deist are still excluded.)

1829. 10 George IV. The Catholic Emancipation Act, making Catholics eligible to office in general, under oath of allegiance, &c. (This measure was followed by an act legalizing Catholic trusts *retrospectively*—a precaution neglected as to Dissenters in the acts of 1812 and 1813, but supplied in the first clause of the Dissenters' Chapels Bill.)

1836. 5 and 7 William IV. The New Marriage Act, allowing marriages in Catholic and dissenting chapels, and in registrars' offices. (But the privilege is clogged with a heavy machinery of notices, certificates, &c.; and in case of a marriage by licence, a delay of seven clear days is required—a practical inequality in a law of professedly equal rights.)

1836. 6 and 7 William IV. Act for registration of births, marriages, and deaths.

1844. 6 and 7 Victoria. The Dissenters' Chapels Bill, making previous acts of relief retrospective in their operation; and allowing, in case of an undefined chapel trust, the usage of twenty-five years to be taken as evidence of the proper purposes of the trust.

FAITH—NO FAITH—AND FALSE FAITH.

THERE is not a truer saying in sacred writ than "By grace ye are saved through faith." The man of science, however useful and wonderful his discoveries; the metaphysician, however profound and successful in speculation; the political leader, however extensive his sway over his fellows; the poet, however imaginative his conceptions,—without faith, are infinitely lower in the scale of happiness than the man of inferior station and of ordinary intellect and education who possesses such faith, who clings to it as a reality, as a support in life and death, and guide to heaven. What is comprehended under faith here? Faith in the glorious truths of Christianity, faith in Christ as the Son of God, the friend of man, the revealer of immortality. All Christians admit these truths. Theoretically, they meet with their unbounded admiration. Practically, a vast number disown them, and injure the faith they profess more than the avowed sceptic. They do this unconsciously in most cases; still, a grievous injury is done to themselves, and Christendom at large. Why does there exist this inconsistency—this antagonism of theory and practice—this outward acknowledgment of heaven's revelation, with no corresponding obedience to its unerring behests? We are of opinion that Christians in general do not conceive their religion vividly, or ponder with seriousness on the sacred truths it reveals. Such truths as these, once received into the mind, ought, were the recipient rational, to sway his every thought, word, and action. They have not this effect, because they are generally received as traditions from our fathers, not as

truths which we have gained by our own strenuous efforts. Such a faith as this is not the faith that saves. True faith cannot be poured on us from abroad. Through God's grace, it is the fruit of our own exertions. Once obtained, we are rich indeed. Happy is that man to whom Christ, through his teaching and resurrection, has revealed immortality. To believe himself immortal in being, encompassed by infinite love, this world a glorious theatre for the exercise of good, placed in difficulties that he may overcome them, surrounded by suffering that he might relieve it, ignorance that he might enlighten it, by beauty that he might be soothed and delighted, and the promise that at death he will be admitted into the society of the intellectual and good of all climes and ages, and behold scenery of an extent and grandeur, beyond any possible earthly conception, is enough to make him happy under every circumstance that befals him during his earthly pilgrimage. We believe there is no way of saving the world, politically, morally, or socially, except through a real reception of this faith. We say real, in contradistinction to the no faith and false faith now so lamentably prevalent. We believe the mass of men to be gifted with reflecting powers. Possessed of this faith, then, if they use these powers at all, they must see that it is their greatest treasure, that eternity should not be sacrificed to time, outward good, to immortal man. Holding these views, we cannot but look with pity on those who reject Christianity. There is no certainty of immortality, apart from the resurrection of Christ. How lamentable, then, the state of those who reject that blessed truth! If God intended man for immortality, would he not have revealed it? If Christ's resurrection did not take place, he has not done so. The unbeliever talks of a vague, longing hope; he cannot speak of immortality as a certainty. To the believer only is the bright vision opened, the gates of paradise unlocked, progress without end assured. Through what a dim twilight is seen the antisupernaturalist's heaven. The haziness of mind displayed in his dreamy disquisitions is its only parallel. Disbelieve the resurrection—man, being a creature of time, life would have no aim. The slave who is daily

tortured with the lash, the unhappy Poles exiled to Siberia, the inhabitants of a town swallowed by an earthquake, or consumed by the rolling flames of a volcano, the martyr at the stake; in short, every species of suffering of the past, present, and future, would declare that a despot and not a father reigns. Reject the doctrine of the resurrection, and of the final purity and happiness of every human being, and God is not love. The atheist is the most consistent sceptic. He disbelieves immortality as much as the resurrection. Deism is a cheerless faith: it reveres a God who keeps sullenly aloof from his creatures, guides by general laws, often sacrificing the individual to the general weal, takes no interest in virtuous effort, reveals no immortal life, no bright land for the abode of goodness, the redress of wrong, the reward of virtue. Besides, apart from the darkness it throws over the future world, what precise ideas does it give of the great First Cause? "All men," it has been ably expressed, "are under the divine government; but the conceptions of that government, and of the great Being who wields it, are as diverse in different climes and ages as the customs and dwellings, the barbarism or civilization of the different inhabitants. Even in the present day, the teachings of creation, in regard to the existence of a Great First Cause are diversely interpreted. Whilst enlightened by Christianity, one finds God and good in every thing, another descants on the insufficiency of physical facts for establishing the *continued* existence of the Deity." (The Faith in Christ, as held by Unitarians, by George Harris, p. 7.)

If we were not able to say to our enslaved, uneducated, and poverty-stricken brother,—"You suffer now, but do not repine. You live in a miserable hut; you are daily ground down with toil; your wages scarcely keep you alive. The poverty of your parents has caused your ignorance. Not having been trained to the enjoyments of a man, you are driven to those of the brute. Were our wish accomplished, our prayer regarding you answered, your labour should be lightened, your food made wholesome, your dwelling-place improved, and your mind cultivated. Unhappily, this

cannot be done. You are a victim to the misgovernment of ages. Good men are fighting for your redemption; but the foes with whom they contend are so entrenched in the strongholds of selfishness and tyranny, that we despair of the victory being won during your day and generation. We can, however, reveal a truth for your consolation;—there is another and a better world, in which the woes and inequalities of this life will be redressed. God is love. Through the resurrection of his Son he has revealed immortality. This is but the commencement of your being. Exercise virtue, love, and patience. Jesus, your forerunner, was poor as you are; he is gone to his reward. Have faith in the resurrection, and you will believe that God is good. In no other way can you be happy." Could we not speak this language, we should teach him the creed of despair; such importance do we attach to faith in the resurrection. And he who calls himself a Christian, while he denies this doctrine, assumes a name that does not belong to him. The resurrection is our religious central arch. In beautiful harmony, doctrines and teachings rest upon it. How mad to attempt its removal, as if the superstructure could hang in the air as Mahomet's fabled coffin. Christ and the resurrection was the faith of apostles and martyrs. It was this faith made Paul what he was. His indomitable courage, his heroic enthusiasm, his untiring perseverance, his spirit of sublime devotion to the God and Father of all were its natural fruits. This faith supported Priestley under all his trials. Naturally of a meek and retiring disposition, without this faith, persecution would have at once crushed his gentle spirit. Holding this faith with the fervency of a primitive apostle, he suffered in the sacred cause of religious truth, with a fortitude, strength, and presence of mind, which proved him to be the true disciple of that Master whose life, doctrine, death, and resurrection, were the source of such a beautiful combination of firmness and gentleness of character.

Channing was naturally of a timid disposition; but when once the enormity of slavery, the blot and disgrace of his country, revealed itself to his view, utterly

regardless of the sneers and denunciations of the slave party, of the personal danger to be apprehended from the slaveholders, he laid bare the sophisms by which the traffic in man was sustained, exposed its utter opposition to the teachings of Jesus, and in heart-withering language denounced those engaged in the accursed trade, he exemplified the power of that faith which teaches man to fear nothing but wrong-doing. This faith not only shews its power in men so universally known in the world of science and literature; it sustains the Christian reformer, who, sacrificing ease and comfort, ventures forth into the strongholds of superstition. This is one of its noblest fruits. Located as the Unitarian preacher frequently requires to be, amongst a people with minds iron-bound in a corrupt and pestilent creed, which disfigures and distorts the character and teachings of his Master, surrounded by few friends with whom he can sympathize, straitened in his worldly means, the object of general obloquy and persecution, his faith supports him to such an extent, that he feels a sacred joy in his labours. He rejoices in being privileged to tell the world that all the slanders of earth heaped together in one mass, are mere acts of innocence, compared to the atrocious libel, that man, the image of the Divinity, the possessor of this goodly earth, is utterly corrupt; that the smile of the new-born infant proclaims it a falsehood; that there is hardly an error or crime committed that is not caused by a defective training or false theology; that the sigh that agitates the breast of youth on beholding selfishness exultant on the throne of outward good, with the man of benevolence, uprightness, and intelligence, suffering for his very virtue, is a gladdening testimony to the fact that the tendencies and inward aspirations of our nature are all towards truth and goodness. He thus opens the eyes of his blinded fellow-men. As the scales fall off, he thanks God for the success. Worldly men cannot understand this. The sceptic laughs. No matter. The Reformer, with trust in God, confident that every thing will ultimately turn out well, spends his lifetime in purifying what is corrupt in doctrine, life, and manners, and pointing out what is

beautiful in nature, art, and character, accelerating, as far as lies in his power, the reign of Jesus, in the hearts of men. Would that men, laying aside all mysteries and mysticism, would receive Christianity as taught by its author. What a different world should we live in. Exeter Hall Christianity venting itself forth in fanaticism and intolerance would be unknown. Sectarian hate could not exist. Vulgar abuse, slang, and acrimony, would not be characteristic of self-styled Christians. They would seem so totally at variance with the enlightened, calm, and rational piety of the Saviour, the manly teaching of Paul, the tender and majestic grandeur of John, and the simple and unostentatious piety of the first Christians, that they would be looked on as certain signs of aberration of intellect, and distortion of moral feeling. Religion, instead of being viewed as a system puzzling and contradictory as it is puerile, which merits nothing but the sensible man's laugh, were not the subject so momentous,—the Being it ridicules, "He who dwelleth in eternity," the government it represents, as that of the Autocrat of Russia on an infinite scale, that of our Father in Heaven, —this earth so clothed with beauty, so teeming with fruitfulness, which it calls accursed, and man the being it paints, with intellectual and moral perception so oblique, and dooms to a hopeless hell, would be viewed as the inspirer of individual perfection for happiness here, and preparation for eternity. This would ensure all other reforms. Why do ignorance and poverty, rude and indecorous manners, the worship of the outward, exist? Why is poverty treated as a crime? Why are dwellings pestilential, drunkenness and sensuality abounding? Why is there such a line of demarcation of class from class, the peer from the commoner, the professional man from the man of business, and the employer from the employed? Because selfishness prevails. And what is Christianity but benevolence, doing unto others as we would be done by, which teaches that all men are made of one blood, that all are brethren? Till men have faith in Christianity as it is, and have purified it from the corruptions of men, alas for the progress of the world. This should not make the true-hearted

soldier of Christ despond, but incite him to increased efforts. It is a glorious standard under which he fights, a noble end to live for. In thus purifying Christianity, we promote man's highest good. We displace Calvinism. And what is Calvinism? Does it not dishonour God, and blight the happiness of man? The multitudes which surround us, believe in those fearful fictions which compose its creed. The mental agony thereby endured is awful to contemplate. If they have hearts at all, the believers in the system must suffer. Whether they think themselves elect or not, unhappiness must be their portion. Granting their own election to be sure, can they be happy whilst a fellow-being is doomed to eternal misery? Have they not the same flesh and blood, the same spiritual faculties as other men? What is there in them that they should enjoy at the expense of a brother's misery? How different their God from the Father so lovingly depicted by the Saviour. Should we not feel for the worshippers of such a despot, and gladly take part in efforts for their rescue from such debasing thoughts of the government of the universe? Look at its new manifestation in Scotland. A new church has arisen out of the Established Church. It calls itself free, but it swears fealty to a creed of man's devising. It calls itself non-intrusive, but judging from its mode of raising funds in America, it does not scruple to intrude into Unitarian pockets. It accepts of money from those who profit in bartering as beasts brethren sealed for immortality, as certainly as any one of its disciples. It wrings money from groans and blood which loudly cry for Heaven's redress. It cries liberty, like the other dissenting Calvinistic sects, but woe to the man who questions one of its dogmas. It is certain that if we, as a body, do not make a stand against the unprincipled bigotry and intolerance now so everywhere prevalent, we ourselves, through the want of genuine faith in our principles, shall be crushed to the earth. We use strong language; but if the conduct of the Calvinistic Dissenters, with regard to the Dissenters Chapels Bill, is to be weighed in the scales of justice, how can it be viewed as otherwise than dishonest? What can we expect from minds so

grossly sunk in superstition? Before a man can think justly of himself and his brethren, you must give him spiritual liberty. Shall he who acknowledges no master but Christ, and all men as brethren, suffer patiently the despot's scourge, witness silently his brother's wrongs? Shall not his whole energies be devoted to the extermination of monopolies, the humbling of oppressors, the advancement of every enlightened cause, and the happiness of the meanest fellow-being? Assuredly yes. Through faith, then, as Paul confronted the sneering wits of Greece, should we not spread over our land just conceptions of God and man, and shew the falsity and absurdity of the prevalent creeds, and thus transform the minds of men, that they shall not suffer themselves to be intellectually or morally degraded.

It is from the diffusion of our faith that we entertain hopes of our race. All other religions with which we are acquainted, mutilate the spirit of benevolence, represent something else than goodness as religion, something else than justice and mercy as the attributes of God, make a riddle of Jesus, and worship they know not what, instead of the infinite Father. And is there not something transcending all other good in making our faith work mightily? Ah! yes. There is a sacred pleasure in following truth meekly but resolutely wherever she leads; there is a joy unutterable in worshipping at her shrine; but that man does not possess the Christian's faith, who is so basely selfish, as to keep what would be his greatest good from the knowledge of his brother. Priestley and Channing manifested this faith illustriously. Their talents gave them celebrity, but it was their warm devotion to Christian truth, that has conferred on them a glorious immortality in our hearts and affections. We may expect the bigot's anathema in being truth's heralds, but there is a happiness in suffering for her sake, that we would not exchange for the ease and luxury attendant on its concealment. Rather the martyr's crown be ours, though plaited with thorns, than the smile of benignity if purchased at the sacrifice of our Christian integrity.

J. A. M.

GOOD NIGHT.

(*From the German.*)

Good night, my father dear!
Thou com'st from thy labour full weary and worn,
But peaceful and calm in the cottager's slumber,
No care for the morrow thy dreams shall encumber;
But, till the lark shall arouse thee at morn,
Good night!

Good night, my mother dear!
Thy lullaby has oft my sorrows beguiled—
Now may our God have thee in his good keeping,
Angels watch over thee while thou art sleeping,
Soothed to repose by the voice of thy child—
Good night!

Good night, brother mine!
Soft be thy rest, as if pillowed on flowers;
Sleeping or waking, God keep thee from sorrow!
Sweet is their parting who meet on the morrow;
Ever, dear brother, such parting be ours;
Good night!

Good night, sister sweet!
Thou hast been long with the flowers at play;
Hie to thy couch, for thy eyelids are winking;
And see where the moon as to rest she is sinking,
Smiles on my sister, and seemeth to say—
Good night!

Good night, beloved one!
Bright be the visions sleep bringeth to thee—
Heaven shield thee from ill till the night hours are over,
All gentle spirits above thy rest hover,
Whispering ever, beloved of me,
Good night!

Good night, dear ones all!
No heart feeleth sad that we part for a while;
Then, at our last parting, oh! let us not sorrow,
Since we know, dearest friends, we shall meet on the morrow;
But as life's evening closes, we repeat with a smile,
Good night!

MISCELLANIES.

THE KENT GENERAL BAPTIST ASSOCIATION.—The Annual Meeting of this Association will be holden at Canterbury, on Tuesday, the 8th of July. A sermon will be preached by the Rev. John Omer Squier of Deptford. Service to commence at 11 o'clock.

The business of the Association will begin at 9 o'clock.

The sermon on the previous evening will be preached by the Rev. John Briggs of Bessels Green.

JOHN HILL, *Secretary*.

TO OUR SUBSCRIBERS.

IN consequence of the pressure of claims on the time and attention of the Editor, induced by his removal from Scotland, during the last week of May, this number of the Christian Pioneer will be deficient in twelve pages. These, however, will be supplied, in addition to the usual quantity of letter-press, in the number for July.

Communications for the future to be addressed Rev. George Harris, Hanover Square, Newcastle-upon-Tyne.

THE

CHRISTIAN PIONEER.

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THE CHRISTIAN UNITARIANS OF SCOTLAND.

ON Mr Harris's notice of his intended resignation of ministerial connection with the congregation assembling in St Mark's Chapel, Edinburgh, becoming generally known, earnest wishes were expressed that he should visit the friends in different parts of the country, before his departure from Scotland. Gladly would he have complied with all the requests of this nature which were made to him. He had hoped that arrangements could have been formed by which he would have been enabled once more to see, in their different districts, all the Christian brethren whom he had so often met in Christian communion and fellowship, and once more to have raised his testimony with theirs, in behalf of "long-lost truth," and once again to have joined with them all in prayer and praise to the Universal Father. Variety of circumstances unfortunately prevented the full accomplishment of these intentions and desires. Happy and instructive hours and days were, however, spent with long-known and highly esteemed friends in Greenock, Glasgow, Aberdeen, and East Lothian. Sunday evening, April 13, Mr Harris preached in the Assembly Rooms, Falkirk, to a large audience; Sunday, April 27, crowded congregations filled to overflowing the chapel at Aberdeen, on the morning and afternoon of which day he preached in that city. It had been his design to preach in Glasgow on Sunday, May 11, and, on the evening of that day, at Paisley; but the unexpected departure of Mr Boucher, for Ireland and England, on the affairs of the Glasgow chapel, frustrated the design. Dunbarton, the

Vale of Leven, Carluke, Lanark, Stirling, Dunblane, Tillicoultry—whose scenes of loveliness and glory he has so frequently traversed to preach the goodness and grace of the Infinite One, who has impressed his own spirit of beauty on the works of his creation—to his great regret, he could not reach. The friends in these and other places, as Kilmarnock, Hamilton, Dundee, Kirkintilloch, Renfrew, Dunfermline, will believe, he is assured, in his unabated interest in their highest and truest well-being; they will accept his expressions of sorrow that he was unavoidably prevented from bidding them personally Farewell; and will ever remember, he trusts, that it will indeed add to his happiness, to be enabled from time to time to learn that they continue to "stand fast in one spirit, with one mind, striving together for the faith of the Gospel."

The intimation by Mr Harris, at the conclusion of his address to the congregation of St Mark's, on Sunday morning, February 16, of his intended resignation, at the expiration of three months, of his Pastoral connection with the society, led to many most kind and generous offers to induce him to renounce his purpose of removal, and remain in Edinburgh. He feels pleasure in recording his grateful appreciation of these offers, and his high sense of the friendship which then, and on all occasions, has been evinced towards him by those who do honour to the sacred principles they advocate, by consistently exemplifying them in their practice. The notice of resignation led also to meetings of the chapel committee, the heads of families belonging to the congregation, and to the convening of a special general meeting of the congregation, on Sunday, March 2. At this meeting, Mr G. H. Girle, presiding, various resolutions, proposed by Dr Gairdner, and seconded by Mr Philip, were unanimously and cordially adopted; and on Sunday, May 4, at another congregational meeting, Thomas Ireland, Esq. J. P. in the chair, it was unanimously resolved to present these resolutions, with their accompanying testimonial, at a farewell entertainment to be given to Mr Harris, on Monday evening, May 19. It was also deemed advisable not to advertise this meeting as open to the general public, nor to give news-

paper intimation of the closing services of the preceding Sunday, privacy being more in accordance, it was thought, with the feelings which those occasions would naturally engender.

In the morning of Sunday, May 18, Mr Harris preached from 1st Thessalonians, ii. 19, and in the afternoon delivered his farewell discourse, which was founded on Acts xx. 27, 31, 32, "For I have not shunned to declare unto you all the counsel of God." "*Therefore, watch;* and remember that by the space of three years I ceased not to warn every one, night and day, with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." On both parts of the day, the audiences were large, more especially in the afternoon, when the chapel was well nigh filled with a deeply attentive and sympathising congregation.

After delineating the principles and feelings which animated the Apostle of the Gentiles, in his labours of Christian devotedness and beneficence, and showing that similar affections and sentiments should prompt every minister of Christ, and actuate every disciple of Jesus, the preacher detailed the course he had pursued in his own ministry in Scotland, and enunciated and enforced the great doctrines, the blessed hopes, consolations, and discoveries of the Gospel of Christ, which it was essential to human improvement, virtue, and happiness to enthrone on the human soul—constituting, as they did, the blessedness of earth—preparing, as would their faithful and consistent practice, for the purity and felicity of heaven. The discourse concluded as follows:—

The religious service in which we are now engaged, will bring to a close that intimate public connection, which has for so many years subsisted between the Christian Unitarian churches of Scotland and myself. I gratefully adore the Father of Mercies for the health and happiness he has made my portion, during this lengthened period. I gladly express, in this public manner, my thankfulness to the many friends, in the various districts of this country, no less than in this

city, whose uniform and unabated kindness has cheered me onward, whose sympathy has strengthened my hands, and whose friendship has been to me a source of the purest satisfaction. That sympathy, that friendship, that kindness, have aided and encouraged me in my labours, more than I can possibly express. Oftentimes have they made glad the solitary hour, and enlivened and brightened the social moment. "I thank my God upon every remembrance of them, always, in every prayer of mine for them all making request with joy, for their fellowship in the Gospel, from the first day until now, being confident of this one thing, that He which hath begun a good work in them will perform it, until the day of Jesus Christ."

In my acceptance of the invitation to become the minister of the little flock which, twenty years ago, met in the chapel at Glasgow, I called on them to "*Recollect* that it is no easy thing to excite popular attention to a misrepresented, calumniated, and despised sect, and that numbers will be content to condemn unheard the doctrines of which they know nothing, but from the misrepresentations of avowed opponents. *Recollect* that desultory efforts only make a transient and imperfect impression, and even render more overwhelming the reaction which will naturally follow. *Recollect* that a small, but *united* band, if they *be true to their principles*, may confront the world, but that error has always triumphed in the disunion and supineness of the friends of truth. *Recollect*, above all, the only rational object of religious association. It is not merely to swell the numbers of a party. It is not to light up the unhallowed flames of spiritual pride and mental conceit. It is to make of mankind a band of brethren; to ensure the triumphs of benevolence; to rouse a spirit of inquiry; to spread the truth we love; to strengthen each other's piety; to lead on to purity, and happiness, and heaven." The additional experience of twenty years has confirmed, to my mind, still more strongly, the truthfulness of these observations. I wish that they might dwell in your memories, and prompt your individual and united labours in the support, and defence,

and diffusion, and practice of Christian righteousness, liberty, and truth, and love.

That all has not been effected in Scotland at large, or, in relation to this religious society in particular, for which I wished, and at one period indulged the hope and expectation of accomplishing, has been owing, perhaps, to a combination of opposing causes and circumstances. Chiefly to the antagonist principles and objects so popularly followed after; the power of prejudice, the idolatry of fashion, the time-serving and mercenary spirit so prevalent; the rivalries and espionage of contending churches,—at one however in their spirit of hatred to the "sect everywhere spoken against;" Establishments, the hope of their patronage, or the drag chain of their servitude. Partly, it may be, to the inefficiency of the advocate, for who is sufficient at all times, and in every circumstance, for these things, the work of religious duty, the struggle and the strife of the Christian reformer, the unceasing conflict with error, and sin, and bigotry? Partly, too, to the indifference of those *without* us, who, while secretly confessing to favour the principles which we hold worthy of all acceptation, practically did nothing to uphold and maintain them; nay, worse, countenanced the error they affected secretly to despise, and were the public devotees of that at which, in private, they sneered and scoffed. And, partly, from apathy and lukewarmness *within*, negligence of golden opportunities of usefulness, carelessness whether others were made free with the glorious liberty of the freedmen of Christ Jesus—carelessness, induced sometimes by the sickness of hope deferred, in the failure of former efforts; or, at others, by the blighting influence of distrust and scepticism as to the value of that freedom; inconsistency of practice with profession; paucity of attendance on the ministrations of the gospel of truth and love; reliance on all means, save those of individual labour, and God's blessing, to realize the favourite axiom, unmeaning and delusive, unless human agency be constantly and perseveringly exercised, that truth is mighty, and will prevail.

That, notwithstanding many painful discouragements, and every obstacle which error, and bigotry, and indif-

ference, and scepticism, could, by possibility, cast in the way, much has, nevertheless, been effected, both in this city and in other parts of Scotland, in exciting a spirit of serious, prayerful, scriptural inquiry, in the removal of prejudice, the correction of misrepresentation, the lessening of exclusive and uncharitable feeling, the banding together of free minds in adoration and obedience to the One Universal Father, through Christ Jesus, it is alike grateful and cheering to be assured. It is only by contrast that progress is to be measured. The contrasted state of our denomination, since I knew Scotland, with its actual condition at present, is, despite all lets and hindrances, highly favourable and promising. A foundation for future progress has been laid, on which, I am persuaded, that, by combined, faithful, persevering labours on the part of the people and their ministers, a superstructure to human improvement, the reverence and love of Christ and Christianity, and the glory of God, will be reared, honourable and beneficial, sanctifying and saving, to one and all.

Finally, my Christian brethren, *Farewell!* I leave Scotland, on very many accounts, with regret; but I leave you in the hope, the faith, that greater good to the furtherance of the sacred principles which we hold in common, will result from our separation. I shall look back on my residence in this country with grateful and pleasing remembrances, not altogether unalloyed, indeed, by others of less cheering character, as was naturally to be anticipated, perhaps, from the frailty and imperfection of all human associations, judgments, and purposes. I shall cherish the recollection of the hallowed ties which have bound us together, as long as memory shall dwell within me. I shall hope to retain the friendships which have blessed me, unlessened by distance, unimpaired by time. "Only, let your conversation be as becometh the Gospel of Christ, that whether I come and see you, or else be absent, I may hear of your affairs," as a religious community, with pleasure and satisfaction. In those affairs, in all that pertains to your joys and sorrows, your domestic happiness, your individual well-being, I shall never cease to take a deep and lasting personal interest.

"And, now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."

FAREWELL. "Be perfect, be of one mind, be of good comfort, live in peace, and the God of love and peace shall be with you," now, and evermore. Amen.

EARNEST and reiterated solicitations having been made that the fullest possible account should be given in the Christian Pioneer, of the proceedings at the Farewell Entertainment to Mr Harris in Edinburgh, and that, more especially, the Resolutions and Memorials which were presented on that occasion should be recorded in its pages; and the Editor having been kindly furnished by a friend, to him previously unknown, with the short-hand notes of the addresses which were delivered, and which he has taken the trouble to write out, he with pleasure complies with the wishes of his friends.

FAREWELL ENTERTAINMENT

TO THE REV. GEORGE HARRIS, ON HIS DEPARTURE FROM SCOTLAND.

SOME difficulty was experienced in obtaining a suitable place in which to hold this assembly of Christian friends and brethren; but the Oak Hall, Bristo Place, having been finally fixed upon, the meeting was held in it, on Monday evening, May 19. The hall was tastefully decorated with evergreens and flowers, and was crowded in every part, even to inconvenience. Old and young seemed equally interested in the proceedings, and all were animated by kindly feeling, earnestness, and enthusiasm. Many friends were also present from Glasgow, Falkirk, Dollar, and other places; and from others still, letters of regret at compelled absence, from various causes, were received, giving evidence of warmest approbation and sympathy in the objects of the meeting. Not a few, too, of other religious communions were present, to testify good will, and the

hearty approbation of labours for the good of mankind. Several young men of the Edinburgh Congregation kindly attended to the comforts and wants of the company; and all the arrangements of Mr Johnston of the Temperance Hotel were admirable.

About seven o'clock, on the motion of the Secretary to the Congregation, Mr R. R. Nelson, seconded by the acclamations of the assembly, George Hope, Esq. of Fenton Barns, was called to the chair, and Mr Morison, Leith Street, one of the oldest members of the congregation, was appointed Vice-President. Before tea, prayer was offered up by Mr Harris; and at the conclusion of the repast, the following hymn, composed for the occasion by a respected friend and member of the congregation was given out by Mr Harris, and in singing which the whole company, led by the precentor of the Congregation, assisted by some friends, joined—

GREAT GOD! thy goodness, mercy, love,
Unceasingly our lives attend,
From first our limbs essay to move,
To that dark hour of Time—the end.

Our every want thy hand supplies;
Food, raiment, health, and friendship dear;
And hopes that penetrate the skies,
And faith—dispelling every fear.

Shall then our hearts ungrateful prove?
Shall not our thanks to Thee ascend?
Lord! may our lives attest our love,
To Thee, our God, Creator, Friend.

As constant as thy bounty flows,
So constant our devotions be;
Till being finds its happy close,
And we are called to dwell with Thee.

The CHAIRMAN, Mr HOPE, then spoke as follows:—Mr Morison, Ladies and Gentlemen,—Before proceeding to the business of the evening, I have to crave your kind indulgence for the manner in which I may dis-

charge the duties of the highly honourable position which I now occupy. I am fully sensible that my shortcomings for it, are more than they should be; but this I will say, that there is not an individual present, who has at heart a more anxious feeling than I have for the diffusion of those eternal principles of Christian truth, the common belief of which unites us together as a religious body; and your presence here to-night amply testifies that none of you are indifferent to these principles. I trust, however, entirely to your goodness to excuse my deficiencies, believing you will take the will for the deed. There are, I am aware, some individuals present, who do not belong to the Unitarian body, but who have come to pay a tribute of respect to the general worth, usefulness, and talents of our Reverend and respected friend, on my right. This is honourable to both parties. I, for one, am very glad to see them; and if, in my remarks, I should speak as if we all held one common faith, I hope they will not take it amiss.

I am sure it is to one and all of you, a matter of deep regret, that Mr Harris should have judged it to be his duty to leave Edinburgh. As a Christian minister, his loss to us is almost irreparable, under present circumstances; setting aside altogether, the invaluable privilege of his private friendship. It was no more than what might have been expected, that the Edinburgh Congregation, over which he has presided for the last three years and a half, with so much credit to himself, and profit to them, should view his resignation as "a heavy blow and a sore discouragement." It was natural, they should give expression to these feelings, in a Special Meeting of the Congregation, called for the purpose; where, unanimously and cordially, they paid a well merited tribute of approbation to Mr Harris's conduct, and recorded their very sincere and heartfelt regret, at his departure from Edinburgh; and resolved, that a subscription should be raised, for the purpose of presenting him with a donation, "in order to mark the sense entertained by his people, of his merits and sacrifices." At a later period of the evening, I shall have the pleasure, of handing to Mr Harris, those

resolutions, and that donation. Addresses will also be presented to Mr Harris, from the congregations who are united with us in Christian principle and profession at Glasgow, and Aberdeen, and also from the Christian Unitarians of Scotland as a body, of whom, indeed, he may justly be looked upon as the Father. In the course of the evening, there will be various sentiments given and responded to, by different individuals. On the whole, therefore, we may anticipate a delightful intellectual repast, besides the gratification we must all experience, in enjoying, once more, the social converse of our esteemed Friend, to honour whom, is the proximate cause of our meeting.

I feel I must put a check on my feelings, and keep down that eulogium on his character, which is rising in my mind; but I must say this, that, get for his successor whom you may, you cannot expect to obtain his equal, still less his superior, in any of those requisites of earnest devotion, and powerful eloquence, which so much distinguish him. Still, I see no reason for desponding;—if we are faithful to our duty individually, Christian Unitarianism must, and shall triumph even in Calvinistic Edinburgh. The signs of the times are propitious. The *Kirk* has been rent in twain. Episcopacy is a house divided against itself: The Secession body is stirred to the centre, on the great question of the Atonement: The paltry grant to Maynooth, is convulsing, the so-called, religious world. Inquiry must result from all this. It is too much perhaps to anticipate speedily, a Second Reformation. Much, however, depends upon ourselves. We are, I believe, all ready, if need be, to lay down our lives, rather than renounce one Scriptural truth, that approves itself to our honest convictions. Are we equally ready to suffer martyrdom, rather than infringe the precepts of Christian morality? I am not so sanguine of this. Yet we should remember, that the same authority which declared the first and great commandment to be, "Hear, O Israel, the LORD our God, is One LORD," hath also said, "Love one another; by this shall all men know that ye are my disciples." For my own part, I have but little sympathy for that continual straining after some-

thing intellectually new, which is said to infect our body. Indeed, the great first principles of Christianity, all that we do know, or can know, of God our Maker, or the destiny of the human family, were clearly and explicitly laid down by our once crucified, but now risen and glorified Master; and we can neither add to, nor take away from this knowledge, even if we were so disposed. What we want and require in public ministrations, is assistance, enabling us to advance in moral perfection; to become more and more the children of the Most High. And, here, God knows, we have room and verge enough, for all our efforts. Pardon me for telling you that I rather think the Edinburgh Congregation have leant too much for success on their Minister, talented though he be. We must, if we expect to do any good, unite our individual zeal; miss no opportunity of explaining and circulating our principles, and not, as the manner of some is, forget the assembling of ourselves together, for the worship of God, and our own Christian edification and improvement.

Mr Hope was throughout, and at the close of his remarks, warmly applauded by the meeting. Indeed, it may be sufficient, perhaps, once for all, to say, that the observations of the various speakers were most warmly greeted; the enthusiasm rising higher and higher, to the close of the meeting.

The CHAIRMAN again rose, and said,—In consequence of the unavoidable absence of a respected friend, who was to have spoken on the first sentiment, I have great pleasure in calling on the Rev. Thomas Bradshaw of Dollar to respond to it:—"The great principles of Christian truth, freedom, benevolence, and righteousness; principles alien alike to Calvinism and superstition, to bigotry and licentiousness; principles for which Servetus perished at the stake, Biddle died in prison, Priestley and Palmer were expatriated; and Robertson, Lindsey, Wakefield and Jebb, abandoned their church preferments."

Mr BRADSHAW,—Sir, Ladies and Gentlemen, I was not prepared to speak upon the sentiment which is now in my hands, and if I make a few very brief remarks with relation to it, they will be such as will arise spon-

taneously. I feel disposed to say little on this occasion, either on the subject of the sentiment, or on other matters. This is an occasion on which I am disposed rather to indulge in those peculiar emotions of the mind, which are inexpressible, and indescribable. I feel inclined rather to indulge in those; and it is more fitting to do so, than intrude upon, or occupy your time, by any lengthened observations.

The principles of Christian truth, freedom, benevolence, and righteousness.—Where are the principles of Christian truth, Mr Chairman? Where, but in that Book, which teaches of Him who spake as never man spake before. We are not to go for them to schools here, or elsewhere; to ancient or modern schools; we are to go to Him who went about from place to place, on the mission of mercy; and learn the words of life which dropped from his lips—who taught with meekness the ingrafted word which is able to save our souls. For my own part, I am perfectly satisfied with this Word. Instead of going elsewhere, I am quite satisfied with the teachings of the Saviour which are found there; those principles of Christian truth which I conceive are admirably adapted to the condition of man; adapted to the advancement of man's welfare—which improve his character, and purify his mind—which improve his condition in every sense of the word, either as regards his position in this world, or as relates to his immortality. The more I understand these principles—the more I take them into my serious consideration—the more I look at them as simply stated in the Gospel in the words of Christ himself, the more I am pleased and delighted with them, the more I value them. And, on every fresh study and investigation into these sublime truths, some new aspect appears; they are presented under a different modification and in a different light than they were before. I would earnestly recommend, then a careful perusal — a prayerful study of the New Testament—especially those Scriptures containing the blessed teachings of the Lord Jesus Christ himself. You cannot study those writings too much—you cannot value them too highly.

The principles of Christian truth and freedom.—I

am inclined to think, that, when speaking of Christian freedom, we are generally apt to consider it too much akin to the freedom of external things; the freedom of wordly circumstances, and that of our persons. Now, I know and value the freedom of worldly circumstances; and it is most important that we should enjoy these; and I wish they were diffused through every part of the globe. We, happily possess much greater freedom than our fathers, and we are thankful for it. We value highly, and will be careful to guard, these important political privileges. But there is a spiritual freedom, which man cannot give, and which man cannot take away; a freedom not dependent on external circumstances; and not dependent on political measures; if the Son of God make you free, you are free indeed. I know that our worldly condition is of vast consequence; but at present, however, I refer to the other—to the spiritual, the mental—Christian freedom; those principles which may be enjoyed independently of the external circumstances in which we may be placed; and even though persecuted for righteousness' sake, and exiled, they may be enjoyed still. External freedom may be enjoyed, where there is little of mental freedom, or of Christian liberty; but, were the mind improved, were those principles of Christ embraced, then sin, and vice, and ignorance, and all that degrades man, would disappear; then would be found the words of our Saviour within the soul, as a well of living water, springing up into everlasting life. When we have tasted this spiritual freedom, this freedom of the mind, the soul looks up to God the Father, in the enjoyment of that which all government will fail to supply equally; then men are in the enjoyment of that, which enables them to look upon themselves as children of the Most High. And if Christianity does not bring this freedom, this solace, it has done but little for us.

Christian benevolence; that is, universal, unbounded benevolence; the benevolence of the Lord Jesus Christ to man, to all God's creatures. May we in all circumstances follow out our Saviour's benevolence. Oh! that Christian benevolence may be diffused; that the

time would come, when true Christian benevolence shall prevail universally, then our world will indeed be a heaven. *Christian benevolence* honours all men; looks on all as of the same brotherhood; exalts our character, and leads us to observe all that we are enjoined by our Saviour's command, "Thou shalt love thy neighbour as thyself." And who is my neighbour? The man I can assist, relieve, and protect, in any way, directly or indirectly, that man is my neighbour. Nay more, he is my brother—all nations of men that dwell on the face of the earth are of one blood, and have all one Father, and one God has created them.

Christian righteousness—Christian righteousness! oh! how beautiful in the whole of our Saviour's character and conduct did this appear; holy, undefiled, separate from sinners. Christian righteousness, Mr Chairman, there is too little, far too little of it. What says the Almighty, "Come ye out, and be separated—handle not the unclean thing, and I will receive you, and ye shall be my sons and my daughters." Are we then supposed to come out of the world? No, no; but whilst mingling with the world we are not to be of it. "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." It is thus that our Saviour desires his followers to be delivered, when on the brink of temptation. We should, therefore, endeavour to keep ourselves pure and undefiled, even as he was pure. Christians are the salt of the earth; the light of the world; the city set on a hill. Let us try to be so, like our Saviour, who was all purity and simplicity, benevolence and truth; to conform to him in all things, in our character and conduct, continually following where he will lead us—treading in his steps—making him our Guide and Redeemer in all things—engaging in heart and prayer for all people, that they may be brought to God. If this be our character it will be well for us; well for our doctrine, well for our friends, well for the world. God grant that it may be ours.

The Chairman.—The next sentiment, Ladies and Gentlemen, is, "The Christian Unitarian Churches of Scotland, England, and Ireland,—increased union and

fellowship in their efforts for the diffusion of the faith in Christ; may they practically remember the position in which the providence of God has placed them, as the conservators of His revelation from the assaults of infidelity, and witnesses to its simplicity and purity amidst surrounding fanaticism and intolerance;"—on which Mr Moffat will address you.

Mr J. A. Moffat said—I wish increased union and fellowship amongst the Christian Unitarian Churches in Scotland, England, and Ireland, because I believe the religion held by them to be true. I ask not for zeal on behalf of our religion from those who give it a reluctant assent, or from those who think it a beautiful theory, but wanting heaven's authority, or consider it only, on the whole, preferable to other forms of religion. I know it would be impossible for such persons to be warmed with ardour in support or advocacy of what appeared to them merely a useful, or the least pernicious superstition current. I only ask for ardour on its behalf from those who have faith in it as heaven's revelation, stamped with the signet of miraculous intervention. In the words of the sentiment placed in my hands, we are "conservators of revelation from the assaults of infidelity." I think it of special importance that the distinction between us and the unbeliever should be kept prominently forward. As we have been lately branded as infidels by Dr Cunningham of this city, I shall now attempt to convince you that it would be more correct to say, that we are the believers, and he and his church are the unbelievers. The Free Church, indeed, does not deserve to be called free, for it is the most fettered church in Scotland. Dr Cunningham thus expressed himself at an Anti-Maynooth demonstration lately held in Edinburgh, "It is an alarming fact, that the government of the day patronised Popery and Unitarianism, two systems which he could not recognise to have any weight or standing within the pale of Christian friendly recognition." I leave the Roman Catholic to answer for himself. But I would say to this man, so remarkably accomplished in that vulgar personal abuse so common to the Free Church leaders, so remarkable for his veracity on our

numerical proportion in the United States, as shown by our respected friend in the *Scotsman* and the *Pioneer*, and who, because the slaveholders of America loaded him with money, drove him in their chariots, lodged him in their splendid abodes, and sumptuously regaled him on blood-earned luxuries, winked at their iniquity;—I would say to this man—more fairly might it be said, you are the unbeliever. Your constant cry is for the supreme headship of Christ—I acknowledge that headship. I therefore implicitly believe what Jesus taught regarding God and himself. I do not believe him ever to have equivocated. Jesus tells me, "My Father is greater than I." "Of myself I can do nothing." "The Father is the only true God." You disbelieve this. You believe it was a mere play upon words; that in thus denying himself to be God, he did not mean *himself*, but only an insignificant *part* of his being. What daring presumption is this! To support a theory at the expense of the character of Jesus—the pure—the holy. Although I am compelled, therefore, thus to look upon you as an unbeliever in the plain meaning of the words of Christ, I do not disallow you "weight, or standing, within the pale of Christian friendly recognition." You are a man, and Christ teaches me that all men are brethren. You are within the pale of humanity, and therefore an object of God's love. But I look upon you as a victim of a gloomy superstition, and my prayer is, that you may see your error, for I cannot but think that such views as yours, teaching that God is vindictive, and the majority of your fellow men the helpless victims of his hate, must render you unhappy, and your actions hostile to the liberty and happiness of mankind, if you imitate the Deity you worship. A sentiment like this of Dr Cunningham's, uttered at a meeting of the self-styled orthodox of almost every sect, and received with general applause, proves to demonstration, that Scotsmen, famous over the world for their attainments in arts and literature, naturally acute and far seeing in the business of life, are in religious matters grossly sunk in superstition. There can now be no mistake in the matter. We have in the future to oppose the religion of Jesus to

that of the Cain of the Reformation, Calvin the murderer of Servetus.

I value our religion principally on account of its revelation through the resurrection of Jesus, of the doctrine of immortality. [The speaker proceeded to show the power of the resurrection in influencing human happiness, and its effects in every relationship and condition of existence; and that without faith in the great fact revealed by the Gospel, all pretension to discipleship to Jesus was illusory and vain. He then proceeded to inculcate union and fellowship among those who maintained "the certainty of the things in which they believed," as the surest means of propagating sound principles, and overcoming the fanaticism and intolerance that still reign throughout our country; and thus concluded]—And as our great leader is going to leave us, I know that nothing will please him more, than that we, to the amount of our individual and collective ability, shall in the future imitate him in the warm-hearted zeal, ardour, and benevolence, he has during his sojourn amongst us displayed, in the uniform testimony he has borne to the teachings of Jesus—in his opposition to unbelief and Calvinism,—a testimony which has been borne amongst the sneers of sceptics, and the groans of fanatics,—the lukewarmness of false friends within, and open foes without the camp,—a testimony which has erected the citadel of Christian truth upon a rock, against which (if the garrison in whose charge he leaves it proves faithful), the winds of fanaticism, and the waves of indifference and scepticism may blow and dash in vain. The citadel, however, must have a faithful garrison. We are that garrison. Let us do our duty.

The Chairman,—Ladies and Gentlemen, I shall next read the only other sentiment, I shall give before I have the pleasure of making the presentation to Mr Harris. It will be responded to by Mr Brooke—"The Congregation of St Mark's Chapel; may Christian piety, zeal, and benevolence, characterise its members; Christian brotherhood, union, and harmony, actuate all their proceedings; and upright and godly lives, manifest

the superiority, and purity, and power, of their religious principles."

Mr Brooke then addressed to the meeting some excellent observations on the various points of the sentiment, urging their steadfast and persevering manifestations on all who valued Christian truth, its progress, and its blessedness; for only thus could duty be faithfully performed, and the objects of their Christian union be attained.

The Chairman, Mr Hope, then addressed the meeting as follows.—Mr Morison, Ladies and Gentlemen, I now hold in my hand, the resolutions of a Special General Meeting of the Congregation of St Marks, which I will take the liberty of reading to you.

"St Mark's Chapel.—At a Special General Meeting of the Congregation, held in the Chapel, on Sunday, 2d March 1845, Mr G. H. Girle in the Chair:—

On the motion of Dr Gairdner, seconded by Mr Philip, it was unanimously and cordially

Resolved, "That the conduct of the Rev. George Harris, as Minister of this Chapel since October 1841, has been distinguished by zeal, talent, indefatigable industry and assiduity, and unceasing efforts to promote the important interests confided to him, both by his pulpit efforts, and by all other means in his power.

"That his personal conduct has procured for him the highest esteem and respect of his Congregation, to whom his departure from Edinburgh will be a subject of very sincere and hearfelt regret.

"That in order to mark the sense entertained by his people, of his merits and sacrifices, it is expedient that a Subscription should be raised, for the purpose of presenting him with a pecuniary donation, at such time prior to his departure from Edinburgh, as the Committee may determine.

"That a copy of these Resolutions be transmitted to him on that occasion by the Secretary, together

with the Amount of the Donation, and that he be assured at the same time, that the most fervent good wishes of his Edinburgh Congregation will accompany him and his family to his new sphere of usefulness.

"GEO. H. GIRLE, *Chairman.*
R. SHIELS, *Treasurer.*
R. R. NELSON, *Secretary.*"

At a second meeting, it was agreed that this testimonial should be presented to Mr Harris to-night; and in conformity to the will of the donors, I have, Sir great pleasure, indeed, in putting this purse containing One hundred and twenty Sovereigns into your hands. I request in the name of the Congregation your kind acceptance of it. The resolutions, which I have just read, clearly express, in few words, the object of the donation. It is creditable alike to giver and receiver.

Any remarks from me may appear superfluous, especially as I have yet to present to you, Addresses from Glasgow, and Aberdeen, and from the Unitarians of Scotland. I cannot, however, remain altogether silent, and must shortly express my own cordial approbation of every word that has been said on the subject. When I became a member of the Unitarian body some thirteen or fourteen years ago, I found your praises Sir, in all the churches, as the consistent, able, eloquent, and indefatigable advocate of whatever tended to the glory of God, or the improvement and happiness of man. For the last nine years, I have had the honour of enjoying your personal friendship, and increased intimacy has raised my admiration of your great talents, and pure mind. You have devoted your life to great and good works. You have ever advocated the rights of man, *as man*, irrespective of country and of clime. You have recognised God's image in every human being. In the red Indian, the sable African, or the pale faced European, you have beheld all as children of God, possessing souls gifted with illimitable powers of expansion. Under the tattered garments of the beggar, or the ermine of the noble, you have alike recognised a brother. You have never failed to rebuke and expose religious bigotry and intolerance, and

pharisaical self-righteousness, under every garb. You have advocated Temperance; and freedom, and enfranchisement to the millions; and you have proclaimed the rights of the masses to exchange the produce of their labour, for food from every shore. Years ago, you laboured to soften down the barbarity of our Criminal Code, and that spirit of revenge which runs through it, and now, the subject is beginning to attract public attention. But, above all, you have consecrated your best and noblest powers to the advancement of the faith once delivered to the saints, the cause of Christian Unitarianism. In a word, you have shewn your love to God, whom you have not seen, by your love to your brother man, whom you have seen. And it is my earnest wish, and I am sure, that of every person present, that you may be long spared, successfully to carry on your labours of love; and, that, in your domestic circle, you may richly enjoy peace, prosperity and happiness.

The CHAIRMAN again rose and said—I have now the pleasure of reading the Memorial from the congregation at Glasgow:—

"CHRISTIAN UNITARIAN CHAPEL, GLASGOW, April 20th 1845.—Rev. JOHN BOUCHER, Chairman. Moved by Mr THOMAS DAVIDSON, seconded by Mr WM. D. JOHNSTON, and unanimously

"RESOLVED,

"That the Members of the Glasgow Unitarian Congregation, Union Street, in public meeting assembled, having been informed that the Rev. George Harris of Edinburgh has resigned the office of pastor in St Mark's Chapel there, and accepted a Call from the Unitarian Congregation, Hanover Square, Newcastle-upon-Tyne, desire to express their deep regret at the approaching retirement from Scotland of this faithful, zealous, and able defender of Christian Unitarianism; where, for a period of nearly twenty years, he has powerfully upheld, and extensively promoted, the distinguishing doc-

trines, and great principles of pure Unitarian and Christian truth. The long connexion which subsisted betwixt Mr Harris and this congregation, qualify them to speak of his many valuable labours and services, and to express their sincere regret at his removal to the sister kingdom; where, however, they wish him heartily God speed, in all his endeavours to diffuse sound principles, and to uphold the grand truths of civil and religious liberty and equality; and they earnestly desire, that, both in his private and family interests, as well as in his public capacity, he may enjoy a long measure of prosperity and success.

WM. D. JOHNSTON, *Secretary.* JOHN BOUCHER, *Chairman.*"

The CHAIRMAN,—I have also the happiness of reading another Memorial. It is from the congregation at Aberdeen:—

"MEMORIAL of the Members of the Unitarian Church, Aberdeen, to the Rev. George Harris, Edinburgh.

"We who have attached our names beneath, were appointed at a general meeting of the Congregation, held on Sunday the 4th instant, as a Committee, to address you in their name, on the occasion of your near and speedy departure from Scotland. We beg, therefore, to express our common regret and sorrow that circumstances should have rendered it imperative upon you, however unwilling, to leave this part of the United Kingdom, where you have laboured so long and so successfully, in behalf of the genuine principles of Christian truth.

"Whilst we lament the prospect of losing your co-operation and assistance, in promoting the interests of our common cause, we cannot but, at the same time, seize upon the present opportunity of conveying to you this expression of the high sense which we entertain, relative to the services which you have afforded to that

cause, and the sincere regard and perfect esteem which we bear towards your personal character and excellent talents.

"In you, we have ever recognised the Friend of the Poor, the Abettor of social reform, the Exposer of Priestcraft and Superstition, and the consistent, eloquent, and powerful Advocate of Primitive Christianity.

"Your days have been spent in works of Christian philanthropy, in communicating truth, light, and life to your fellow-men.

"Your efforts in behalf of Temperance, for the amelioration of vengeful laws, and the enfranchisement of the millions, are matters of common repute.

"That you have been a main agent, not only in kindling, but in keeping alive, the sacred flame of Unitarian truth, alike in Aberdeen and other districts of Scotland, is likewise cognizant to every friend of that belief.

"Influenced by these considerations, and as England, and not Scotland, will soon be the theatre of your labours, we beg most respectfully to present, and to ask your acceptance of, this written Memorial of our united esteem and gratitude for your character and past services. We follow you with our best wishes to your new sphere of action, and place of abode.

"That domestic and social happiness and peace may be your portion is our most sincere entreaty; and that the good Providence of the LORD may crown your every labour of love with the fullest success, is our no less earnest prayer.

"JOHN H. HOPE, Minister of the Congregation,
JA. PATERSON,
ALEXR. MACDONALD.
} Signed by Appointment.

"ABERDEEN, 10th May 1845."

The CHAIRMAN,—This Memorial is from the Unitarian body of Scotland.—

"To the Rev. GEORGE HARRIS, on his removal from Scotland, to Newcastle on Tyne.

"REVEREND AND BELOVED FRIEND,

"As Unitarian Christians of Scotland, we deeply regret your approaching removal to the sister kingdom, which is about to dissolve the intimate union we have long enjoyed with you, and to deprive us of the commanding powers you have successfully employed in the defence and diffusion of Christian truth and love. But while we regret your departure from amongst us, we would soothe our feelings by the grateful recollections, arising from *a Glance* at the rise and progress of our connexion, and the important benefits that have flowed to us, during our affectionate intercourse, for the *fourth part of a century*:—

"While attending the University of Glasgow, the spirit of self-devotion to our Sacred Cause burst through the chilly influences of academical tasks, and the mechanical routine of elemental education, and with a zeal approximating to the fervour of the Apostle of the Gentiles, *the Student* preached the Word of God from place to place, giving rich promise of the abundant missionary enterprise which has been so amply realized in riper years.

"Having finished the preparations for the ministry, and for years faithfully and acceptably discharged the important duties of a Pastor to Congregations in England, he was invited to the pastoral charge of the Congregation in Glasgow; and animated by the same spirit of self-devotion to the advancement of our Holy Religion, he forsook the comparative affluence and genial popular feeling of the South, to trust to the precarious resources of a sect struggling into existence,—to brave the bleak blasts of persecution and popular odium, and to encounter and dissipate the dark gloom of the rampant Calvinism of the North.

"Shortly after his settlement in Scotland, he was elected the Secretary of the Scottish Unitarian Christian Association, the multifarious duties of which office have been fulfilled with a fidelity, tact, and cheerful alacrity that can never be surpassed.

"Thus constituted by office, and more so by cheerful choice, he has been for twenty years the Representative of Unitarian Christianity in Scotland; the butt at which were levelled the thousand shafts from the quivers of bigotry and intolerance; the Counsellor in all difficulties and enterprise of Churches and individuals scattered over the country; the Courteous Host to Stranger-brethren, native and foreign, who were ever welcomed by his beloved Partner, and by her kindness and cordiality enjoyed the grateful freedom of a home. Thus, with attention to his regular pastoral duties,—his missionary services in Chapel, Hall, and field,—his editorial labours, and frequent appeals from the Press,—his comprehensive and elaborate official reports,—and an extensive domestic and foreign correspondence, the wonder is how he found time to accomplish such an amount of work; and we may well doubt if ever another will be found competent to sustain such a diversity of relations.

"Well would it be for us, if we could lay our hand on our heart and say that we had uniformly given him our countenance and support. But in addition to his conflicts from without, we fear he had sometimes to contend with our coldness from within.

"Still, though troubled on every side, yet he was not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; for, amidst all his dangers and difficulties, the Star of Hope was ever in the ascendant.

"We rejoice at the increased numbers of Unitarian Christians in Scotland, but we do not measure the success of those labours by our numerical strength alone. Thousands who attended his Evening and Missionary Sermons, and who perused his frequent appeals from the Press, although not converted to Unitarian Christianity, carried into the bosom of their Churches, the

impress of free inquiry and liberality, and a softening down of the ultra tenets of popular theology.

"These impressions have been for years at work, and are now perceptible in the approach of large masses of our popular Churches to more Scriptural views of Christianity. His heart-stirring exposures of the injustice and persecution of State Churches and State Endowments have stimulated the diffusion of the Christian principle of Voluntaryism.

"His indignant denunciation of war and bloodshed, —his eloquent appeals for the immediate, unconditional emancipation of the Negro,—his commanding eloquence for the abolition of Death Punishments,—his powerful advocacy for the rights and liberties of man,—his strenuous pleadings for the spread of useful education,— his unsectarian sympathy for the martyred and bereaved Roman Catholic,—these have borne rich fruit, and thus are the mass of Christians gradually approximating to our Gospel principles and views.

"Reverend and Dear Friend,

"Even with this *slight Glance* at the uniform tenor of your character, we should be callous and insensate were we not grateful for your sacrifices and self-devotion, to uphold and disseminate Christian Truth.

"We are deeply impressed with the importance of your labours and success.

"We feel it our duty and pleasure to record our unqualified approbation of your conduct.

"You have laboured diligently and faithfully, and we earnestly desire, that the God of Truth may raise up willing and devoted successors to enter upon your labours, and follow up the Good Work.

"Our fervent wish is, that you may be long spared to fight the Good Fight, in the new sphere of usefulness which you have chosen.

"Our sincere and ardent prayer to the Father of Blessings is, that you may enjoy the vale of years in holy, active tranquillity, sweetened by the tender sympa-

thies of your beloved Partner, hallowed by virtuous family endearments, and beloved by an affectionate congregation; and when the last Trumpet shall sound that you may enter into the joy of our Lord.

"REVERED AND BELOVED FRIEND,

"We the undersigned Unitarian Christians of Scotland, affectionately request your acceptance of this MEMORIAL of our love, as a Token of our sincere Gratitude and Esteem."

The Resolutions and Memorials, all beautifully engrossed on vellum, were then presented by the Chairman to Mr Harris, in name of the different bodies by whom they had been forwarded. The feelings excited by the reading of these Memorials cannot be expressed; nor the enthusiasm which responded to their various passages, and the remarks of Mr Hope, be adequately described. Acclamation after acclamation manifested the heartfelt response they fonnd in every breast. It was an overpowering scene, and can never be forgotten by those who witnessed it.

The acclamations were renewed again and again on Mr Harris rising to address the meeting, and again on the call for one cheer more; and yet again and again after that, were repeated the hearty greetings. Mr Harris spoke nearly as follows:—

MR CHAIRMAN, MR VICE-CHAIRMAN, AND MY CHRISTIAN FRIENDS,

I should indeed be destitute of all the generous and sympathetic feelings which adorn and dignify humanity, were I not deeply sensible to the great kindness manifested towards me by my Christian brethren in different parts of Scotland; were I not sincerely to feel the value of their and your friendship and attachment, and did I not thank you, with all my heart, as well as especially the kind and valued friend who has in so flattering a manner presented the Testimonial of the Edinburgh Congregation. I do thank him for the honest warmth with which he has spoken in your name and

behalf, and I thank you for the earnestness and enthusiasm with which you have responded to his too glowing appreciation of any services it has been in my power to render to the great and sacred cause of Christian righteousness, truth, and freedom. Accept my grateful acknowledgements; they are not the mere homage of the lip; they spring from the belief that your suffrage, with that of other and distant friends, is sincere and heartfelt, and that that suffrage has been given from the feeling that we are co-operating in the promotion of the same heaven blessed principles, the advancement of the improvement, freedom, and happiness of man, the promotion of the undivided glory of the Universal Father.

I value, Sir, these Resolutions and those Memorials, which have been adopted and presented by my friends,—I value that gift,—because for any individual to be of extensive service to his fellow-creatures, it is necessary that he should carry with him the respect, and confidence, and goodwill of numbers, who are alike anxious for human well being. Did I suppose that that contribution had been forced from reluctant hands, and that it was not the freewill-offering of free-minded men,—were there the slightest possibility of its having been "wrung from the hard earnings of poor artizans," instead of being, like hers of old, their voluntary gift into its treasury—sooner should these hands minister to my necessities, than I would condescend to accept of that which, under such circumstances, I should regard as a degradation and an ignominy. But knowing well, from personal experience, that the pecuniary "sacrifices," to which your Congregational Resolution bears testimony, which have been entailed upon me, by my acceptance of the invitation to become the minister of St Mark's, have each year of my residence in your city, equalled the whole amount of that contribution, I cannot think that by its acceptance I justly lay myself "open to the charge of worldliness." Calumny and vituperation in relation to this, or any other subject, have no terrors for my mind; and regarding your donation as alike honourable to the contributors as to myself, it is accepted with the thankfulness which the

Christian equity which prompted its proposal, demands and deserves.

I have felt myself constrained to make these observations, painful as they are to me, because of certain statements transmitted to me by post,—statements evidently founded in misconception and ignorance, and which I feel certain would at once be repudiated by all who have really contributed to the donation. Truth and justice compel me to add, that it is the first instance in my life in which my pleasure in the acceptance of any public gift has been alloyed or interrupted by the murmurs even of a single individual, known or anonymous.

The Resolutions and Memorials of my friends, kindly express approbation of what they are pleased to term my faithful and efficient ministerial services. I feel obliged by these assurances of approbation. I am myself conscious of many deficiencies, for I have never yet been able fully to realize the ideal I had formed in my own imagination of a perfect Christian minister. But this I can in all sincerity and truth declare, that my earnest efforts have been given to approximate towards it, and to do all I could to stand approved in sight of God, though worldly conformists, or the lukewarm and the indifferentist, judged me perverse.

It is not often that a Christian minister can witness the effects of his labours, nor is this to be wondered at. Truth germinates but slowly; and the uprooting prejudice and error, fanaticism and bigotry, is, of all tasks, the most Herculean. It is his duty, however, to cast the Bread of Life upon the stream of time, satisfied that it will eventually be found, though perchance, after many days.

It has been my privilege, however, to be differently circumstanced; and to have the happiness of knowing that these effects, though very far short of what I had hoped to accomplish, have not, by the blessing of God, been of trifling influence and character. The effects, too, are not altogether to be judged of by the present actual members of our different churches; though even in this respect, they would stand the test applied to them by a Dissenting minister of some celebrity, who,

forgetful of his Protestantism, made numbers a test of truth. He was rash enough to assert, that no progress whatever had been made in Scotland by our denomination. Facts are the best answer to such mistatements. There was published, twenty years ago, in a Manchester newspaper, just previously to my settlement in Glasgow, a letter from Dr Wardlaw, giving the statistics of the Unitarian body in Scotland, and whom, through its length and breadth, he made to amount to considerably fewer than three hundred souls. His statement was not so inaccurate in this respect, as the prophecy which he had the temerity to utter on another occasion, that never, either on the mountains, or in the vallies of Caledonia, should Unitarianism shake with prosperous fruit.

When I went to Glasgow there were but seventeen seat-holders, comprising with their families under eighty individuals. During my ministry in that city, more than a thousand seat-holders, who had subsequently joined our communion, removed to various part of the United Kingdom, or emigrated to other portions of the world, carrying with them the principles of divine truth, and spreading abroad the consolations and freedom of the Gospel of light and love in which they themselves rejoiced. And still, in addition to these, more than a thousand persons remained in the city, and belonged to the congregation, on my transference to Edinburgh. The first time I visited Aberdeen, I was acquainted with only one avowed Unitarian. Since then, a handsome chapel has been built, and that chapel is entirely free of debt. There the excellent and indefatigable brother of our Chairman is the minister, anxiously promoting all that is valuable and good. Lately in addition to Mr Hope's Sunday school exertions, a day school has been opened, on comprehensive and liberal principles, and in which, on my late visit, I was happy to find nearly seventy children assembled under the able tuition of the respected schoolmaster. Paisley continues to bear its consistent faithful testimony to the "long lost truth." [After noticing Carluke, Tillicoultry, Greenock, Falkirk, Kilmarnock, Dunfermline, and many other places, in which the harvest is ripe for

the sickle, calls having repeatedly been made for religious services, and labourers only being wanted to the dissemination and adoption of the pure and undefiled religion of Christ, Mr Harris noticed the cheering fact, that in the course of his labours in Scotland, eleven individuals, who had been educated for the ministry in other churches, or had been engaged in teaching the doctrines of the popular theology, in consequence of attendance on his evening lectures, or the perusal of works furnished to them, had embraced the faith in Christ as held by Unitarians, and had subsequently engaged in the circulation of its pure and enlightened principles. Mr Harris then dwelt on the change of opinion manifestly going on in the United Secession Church, notwithstanding depositions and denunciations, for believing that Christ tasted death for every man; and the similar change that was occurring among the Independents, as proofs that the Gospel is more powerful than human confessions; and that the various facts he had detailed, were demonstrative that no effort, however humble, was in vain in the advocacy of Christian truth; and that in the spirit of truthfulness and hope, labour in the same glorious cause should be continuous and persevering. The history of the past was full of promise for the future.]

Mr Harris thus proceeded:—My friends have borne testimony in their Resolution and Memorials to my advocacy of Civil and Religious Liberty. I claim no merit on that score. I cannot conceive of a man understanding Christianity who is not also a devoted lover of freedom. A freedman of Christ Jesus, and a slave, a bigot, a persecutor, a tyrant, are solecisms, opposites, religious monstrosities. The love of liberty is no new fangled idea with me; it was my heritage of rejoicing, received from venerated parental counsels, and forming part and parcel of my being. I remember well, my surprise and astonishment on coming to Glasgow College in 1812, to find people afraid to speak above their breath upon political subjects; dreading this, and that, and the other evil, if they were suspected to cherish a thought alien to the powers which be, or ventured to dream that man had rights as old as human nature, and its wrongs.

Why, even some years later than the time I speak of, I was branded for advocating Parliamentary Reform, and a unanimous vote of censure was passed upon me by the committee of the Scottish Unitarian Association, for daring to suppose that the old boroughmongering House of Commons was not the perfection of human purity and wisdom! For my own part, I rejoiced in that vote of censure; it did not disgrace me then, and well I know that no individual would venture to propose such a vote in 1845, as was unanimously approved in 1817.

Nay, more than this, our friends in the Edinburgh congregation resolved—that, unless I gave up my political opinions, I must abandon all thoughts of becoming a Unitarian minister in Scotland. I need not tell you that I did not give them up; how could I, and retain my Christianity? But, nevertheless, Scotland has had the greater portion of my ministry; and the last three years have seen me the minister in this city, though unchanged in politics, save in the still stronger conviction of the truth of the principles I then advocated,—principles which, from my earliest years, I have believed to be essential to human happiness, and which all past history, as well as all present circumstances, proves to be so. Why do I mention these things? Is it for empty boasting? No, it is to show you that no man ought to bow to popular clamour or to popular fear, if that clamour or that fear would lead him to abandon his conscience, and to succumb to error and to wrong; that it is his duty, despite of earthly consequences, to adhere, through good report and evil report, to what he considers to be the right and the true, persuaded that if his principles are in reality based on truth and goodness, the world will sooner or later acknowledge their justice and validity.

And what progress in Civil and Religious Liberty has not this nation made within the last five-and-thirty years! When I first saw Scotland, it was, by the law of the land, punishable with death to deny that there are three persons in the Godhead, the same in substance, equal in power and glory; and now that law—as assuredly will be also the fate of the bigotry from which it

sprang—is remembered only as a thing that was, and has been dispatched, with other relics of intolerance, to the moles and the bats. Test and Corporation Acts, once esteemed the indispensable bulwarks of the hierarchy of Britain, were swept away; and Catholic Emancipation followed, as a matter equally of policy as of justice. The nation said to its Negro population in the West Indies, "Stand up, ye also are Men," and slavery in these colonies was no longer. A larger measure of Parliamentary Reform than it was once deemed criminal even to speculate upon, became the law of the land, the precursor still of good things yet to come, when universal national education shall, contemporaneously it may be, aid and enable the people to refuse the evil and choose the good. The blood-stained statute-book presents more Christian features than it was wont to do, giving earnest that love of the law of Christ shall constrain from crime, and lead to the righteousness which really and truly exalts a people. Yes, and monopoly of all kinds is becoming more and more hateful. Our excellent Chairman, thanks to him for his labours in this respect also, has with his admirable coadjutors dealt sturdy blows against the monster, and monopoly —whether of heaven or earth, of bread or of salvation —must give way to the universal, all-embracing spirit of Christian freedom and Christian love.

I rejoice to think that the great conflict in behalf of Christian truth, freedom, and righteousness, is not confined to one locality; that true hearts are banded together, south as well as north of the Tweed, for the promotion of all that is honourable to God, and ennobling to man. Mountains and rivers may separate the recipients of divine truth, but truth itself is one and the same, freeing, blessing, saving all her votaries. Wherever error and ignorance, and sin, and bigotry, and superstition exist, there the work of the Christian reformer is to be found, and there also is the post of duty. I go to occupy one of its stations. I go to a congregation which was among the first founded in England, acknowledging no head of the church save Christ, and no formulary of faith, save the form of sound words contained in the Word of God. Its founder was one of the glorious two thousand

who, in 1662, abandoned his church preferment, rather than renounce his conscience; to whom the bribes or the threatenings of kingcraft were equally unavailing; who, ejected from his church of All Saints, ministered to his people in his house or garden, in the darkness and dead of night, the words of Christian truth and charity. So rank was bigotry, that his body was refused what is called Christian burial; but, like Joshua of old, he was interred in his own garden, a spot of earth which he had purchased as an inheritance to his family. Other like-minded individuals cheerfully made similar sacrifices, preferring the riches of Christ to the treasures of the Egypt of an Establishment. And these again have been followed by a succession of faithful and Christian men, who have continued to testify against human corruptions of the Word of Life, and in behalf of the liberty, righteousness, and benevolence of the religion of the Son of God. There, as here in this city, as everywhere throughout our land, yea, over the wide world, if those who have embraced the holy and benignant principles of the pure and uncorrupted Gospel, would only prove themselves faithful, persevering, energetic, adorning their principles by upright and godly living, most assuredly would charity prevail over intolerance, man be redeemed from error and sin, Christ be enthroned in the human soul, and God, even our God, be glorified for evermore.

I beseech you, my friends, to do your duty in these respects. I shall esteem it as the greatest mark of regard you can pay to me, your faithfulness to these great and godlike principles, your performance of every relative duty, your manifestation of unbending Christian integrity. I shall look back, with many pleasing remembrances, on my connection with different portions of this country. Scotland will ever be dear to my heart. Hallowed associations rest upon it. It is the birth-place of many of my family; and in it are the sepulchres of the loved and honoured. In your recollections, I hope still to live. I rejoice that I am now looking upon an honoured individual [the Vice-Chairman] whose hoary head is a crown of righteousness, because it has become so in the way of Christian inte-

grity; whose house was the first dwelling I entered in Edinburgh, many a long year since, whose door has been always open for my entrance, whose friendly attentions have been always ready. May many years of happiness yet be blessed to him. The friendship of all the chosen friends amongst you, I trust ever to retain. I hope in the Divine Providence to be permitted oftentimes to visit you, and witness your increased social harmony and religious prosperity. With all my heart and soul, I pray—GOD BLESS YOU.

The Chairman read the following hymn, written for the occasion, by the author of the lines which were previously sung.—

TRAVELLERS of Time! we meet and part;
Together now—now separate roam;
From different points our wanderings start,
To one they tend—our heavenly home.

Hills may divide us, rivers run
Their broad and silvery course between;
Still are we warmed by one bright sun,
And God, our God, around is seen.

Partakers of his Sovereign care,
Sustained by his Almighty hand,
Fertile appears the desert bare,
And fruitful seems the arid strand.

And friends beloved, too, are there,—
Though hid from nature's feeble sight,
In counsel, kindness, praise, and prayer,
And true affection's holiest might.

The memory of departed days,
Its sweet regret o'er all will cast,
And Hope shall smile and prompt to praise,
That we shall meet at home at last.

Travellers of Time! we meet and part;
Together now—now separate roam;
From different points our wanderings start,
To one they tend—our FATHER'S home.

The whole assembly joined in singing these verses, as well as in a supplementary stanza, suggested by the Rev. T. Bradshaw, beginning,

"*Go with thy servant, gracious God;*"

and the whole proceedings were closed by Mr Harris, with the Lord's Prayer and a benediction.

THE MEMORIAL from the Unitarian Christians of Scotland, with the Sheets of Signatures from the different Congregations and Missionary Stations, including also the Resolutions and Memorials of the Congregations of Edinburgh, Glasgow, and Aberdeen, all very handsomely bound together in purple Morocco, have been forwarded to Mr Harris at Newcastle. This interesting and valuable Volume, bears the following inscription in gold letters:—

"MEMORIAL
from the
UNITARIAN CHRISTIANS OF SCOTLAND,
to the
REV. GEORGE HARRIS,
(on his removal to Newcastle-upon-Tyne),
as a
Token and Testimony
of their
Sincere Gratitude and Esteem
for his
Faithful and Zealous Labours among them,
during a period of Twenty-five years.
19th May 1845."

One Hundred Volumes of handsomely bound Books accompanied the Manuscript Volume.

Other highly prized testimonials of private friendship was sent to Mr Harris, both from Glasgow and Edinburgh. Amongst the latter, it is grateful to record the following inscription, prefixed to a beautifully bound volume of Thomson's "New Universal Gazetteer and Geographical Dictionary:"—

"This Volume,
Figuratively Emblematic
of the
Christian Unitarian's Hope,
The Gathering together
of
All Nations
In One Bond of Union,
Irrespective of Colour, Caste, or Clime:
Is, with
Esteem, Love, and Veneration,
Respectively Presented
to
THE REVEREND GEORGE HARRIS,
Father of
Scotland's Unitarian Christians,
by
——— and ———
In Grateful acknowledgement of
The Benefits they have received
from his
Teachings and Advice,
which have ever tended to lead them
To See God in every thing, and every thing in God.
May 19. 1845."

MISCELLANIES.

DIED at Gateshead, in the county of Durham, on Monday May 12, Thomas Swinburne, Esq. solicitor, aged 50. The deceased was clerk to the Magistrates of the borough of Gateshead, and of a division of the county, and to the Commissioners of Assessed Taxes, and the Property and Income Tax. He held also other public offices; and as many of these public duties were of a very responsible nature, they may be taken as a fair measure of the esteem in which he was held. "He ruled well in his house." He was an affectionate husband and father, and a sincere friend. The welfare of his family, both here and hereafter, was his personal and incessant care. His great characteristics in public and private life, were sterling honesty, and great dislike of all ostentation. He was a member of a Catholic family; but dissatisfied with that faith, even in his youth, was led to inquire what the Revelation of God was. His books were the Scriptures and Dr Paley's Evidences. The study of these formed the labour of nearly two years; and the deep and earnest attention with which his indefatigable mind entered into this investigation may be seen in the copious notes he has left. He made himself master of his subject, and joined the Hanover Square Congregation, Newcastle, of which the Rev. William Turner was minister, and his connection with that Christian community was only severed by death. In the management of the affairs of the chapel, he took a prominent and useful part. In seasons of emergency, when the pulpit was temporarily vacant, he was at the call of his colleagues in the committee, and ready to assist them in reading the public services of the chapel. Such was his anxiety for the spiritual welfare of his family and fellow-worshippers, that in his last lingering illness, when he would have declined to write a letter to his dearest friend, so strong was his sense of duty, that he entered spontaneously into a correspondence having for its object the selection of a suitable pastor for the congregation. The piety, patience, and unchanging fortitude with which he was supported during the last year of his life were remarkable. His virtues were unshaken to the last, and his end was peace.

To this succinct account in the *Inquirer* newspaper of May 31, we desire to add the expression of our deep personal respect for the character of Mr Swinburne. The brief intercourse we had enjoyed with him — alas, too

brief!—only the more convinces us of the invaluable privilege we should have possessed had his life been prolonged. We were drawn towards him as to few of human kind. The remembrance of his good opinion and friendly offices is most pleasant and encouraging. To his bereaved family his removal is irreparable on earth. The hallowed recollection of his virtues and counsels will be their consolation and directory through life; and the heaven, to which he ever pointed their views and hopes, will prove, we trust, the crowning blessedness of their eternal reunion. During the pilgrimage of existence, "the glorious Gospel of the blessed God," and the holy, benignant, and spotless example and spirit which it embodies and pourtrays for human imitation, hopefulness, and peace, will be to them as to him, "the Way, the Truth, and the Life."

We copy from the *Inverness Courier* the following sketch of a respected individual, whom we had hoped personally to know, and for whose character we entertained a high regard. We had looked forward to a visit to himself and family last year with great interest, but various circumstances unfortunately prevented its accomplishment. His earnestness in religious inquiry was also a characteristic feature of the departed, and that inquiry had led him far from the beaten tracks of the common theology. He was too great a lover of nature to remain a Calvinist. The pure truths of the Gospel found congenial response in his mind and heart. Those truths, as they were his rejoicing, will also solace and bless the mourners of a beloved parent.

"We have to record, with genuine sorrow and regret, the death of Mr William Laidlaw, author of the exquisitely simple and pathetic Scottish ballad, "Lucy's Flittin," and various contributions to natural history and general literature, besides being peculiarly distinguished for his long and confidential intercourse with Sir Walter Scott at Abbotsford. Mr Laidlaw died on Sunday morning, the 18th May at Contin, in the county of Ross. His health, always delicate, had been in a shattered and precarious state for some years past, and a second attack of paralysis, in the course of last autumn, left little hope of permanent recovery. He was still able, however, to continue his interest in passing events, and he retained his habitual benevolence and serenity to the last, dying in the midst of his family and relatives without a pang or struggle.

A more amiable or affectionate man never passed to a higher state of existence! His disposition and manners were mild and unpretending, yet tempered with firmness

and steadiness of principle. He could not conceive, much less entertain, any sordid or selfish purpose. The vicissitudes and trials of life had neither hardened his heart nor restricted the range of his genial and active sympathies; while the variety of his knowledge and acquirements, gathered equally from books and from the study of nature, was set off with great novelty and ingenuity of illustration, and rendered him a highly agreeable companion. Some of the most eminent and gifted of the visitors at Abbotsford (as Miss Edgeworth, Washington Irving, and Mr Moore) have recorded their impressions of Mr Laidlaw's modest worth, and there is scarcely a reader of Lockhart's Life of Scott, in any part of the civilised world where genius or virtue is revered, who will hear without a sigh of the loss of that early and attached friend of the Great Minstrel, who was ever by his side for nearly twenty years—who rambled with him on the banks of the Tweed in familiar and unrestrained confidence—who shared in the superintendence of all his rural plans and improvements—who wrote to his dictation some of the imperishable scenes of his works—and who, at last,

> "When discord on the Music fell,
> And darkness on the glory,"

was one of the few who watched over the latest manifestations and the final eclipse of that greatest of contemporary minds. These are high and proud recollections which swell on the heart at this moment of recent loss, and make the death of Mr Laidlaw something more than a private grief. When the noble intellect of Scott had been all but extinguished by disease, on his return from his fruitless voyage to Italy, the first object that awakened a gleam of consciousness within him was the presence of his devoted friend. "He sat bewildered for a few moments," says his biographer, "and then resting his eye on Laidlaw, said, 'Ha, Willie Laidlaw! O man, how often have I thought of you!'" This striking and affecting recognition—the voice of friendship bursting from a darkness and apathy deep as that of the grave—will for ever embalm and endear the name of William Laidlaw.

The deceased was a native of Selkirkshire, born in Nov. 1780, at the farm of Blackhouse, situated on the Douglasburn, near Traquair. He was the eldest son of an extensive store-farmer, in whose happy family Sir Walter Scott is supposed by Mr Lockhart to have witnessed some of those traits of genuine worth and primitive hospitality with which he has heightened his delineation of the home of Dandie Dinmont. James Hogg, the Ettrick Shepherd, was

in the service of Mr Laidlaw of Blackhouse for ten years, and was introduced to Sir Walter Scott by Mr William Laidlaw, then engaged in assisting Scott to collect the legendary ballads which had been preserved by tradition in the vales of Yarrow and Ettrick. Laidlaw also took the late Sir David Wilkie to visit Hogg, on which occasion the Shepherd met the great artist with that salutation which Scott used to quote as a model of courtesy and politeness—"Mr Wilkie, I am proud to see you in my cottage, and happy to find you so young a man!" The acquaintance of "the Sheriff" with Mr Laidlaw soon ripened into a tender affection; and the latter, after some reverses and disappointments, at length went to reside permanently on the estate of Abbotsford, which he took entirely under his charge. Morning, noon, and night, the poet and his friend might be seen planning out or improving plantations, buildings, or inclosures. Laidlaw knew the value of every acre of land, as Hogg remarked, and of every tree in the woods, with the characters of all the neighbours and retainers. He was the life and animating spirit of that interesting and classical property from 1817 till the death of Scott in 1832, when the curtain fell on what might be considered a brilliant pageant or dream of the morning, ending abruptly in blackness and desolation! Mr Laidlaw afterwards removed to the north, where his two excellent and affectionate brothers have been long resident as tenants of large pastoral farms; and he was engaged successively as factor on the estates of Seaforth and Balnagowan, both in Ross-shire. His health at length gave way, and he retired to Contin—the family of Sir Charles Ross of Balnagowan, having handsomely acknowledged their sense of his services by settling upon him an annuity for life. His time was occupied in reading and studying botany, in which, as in most rural matters, he was a great enthusiast; but he declined all efforts to engage him in writing a domestic life of Scott, or record of his intimacy with him, for which he might seem to be peculiarly well qualified. His thoughts and recollections, however, were seldom absent from that memorable period of his life. He loved to dwell on the warm benevolence and kindness of his great friend—on his marvellous genius and unconquerable spirit—and one of the last sensations which death tore from the breast of William Laidlaw was the image of his beloved Abbotsford.

HANOVER SQUARE CHAPEL, NEWCASTLE-UPON-TYNE.—On Mr Harris's acceptance of the unanimous invitation presented to him to become the minister of this religious society, the congregation determined to employ the time which would necessarily intervene before he could enter on his public labours amongst them, in thoroughly repairing and improving their ancient place of worship. With one hearty spirit of zeal, the people entered into a subscription to accomplish the necessary alterations. Some also gave materials, and others labour, in carrying out the projected plans; and the changes effected have been most judicious, as well as extensive, useful, and ornamental. Nearly three months were thus occupied, the congregation meanwhile assembling on the Sundays for public worship, in the Girls' School-room, the religious exercises being conducted, to the edification of the friends, by different members of the society. These meetings were most pleasing and useful in their character, bringing the people nearer to each other, and rendering them better acquainted, cherishing a spirit of union and earnestness.

This chapel was built in 1720. The inside size is 69 feet 9 inches by 46 feet 9 inches, and it will accommodate nearly 1100 persons. It was re-opened on Sunday, June 1. Large audiences assembled; many friends from a distance, and amongst others, the Rev. J. Wright of Sunderland, accompanied by a considerable body of his congregation. The Rev. J. C. Meeke, of Stockton-upon-Tees, conducted the introductory portions of the worship, both morning and evening. The Exeter collection of hymns, which will in future be used by the congregation, were employed for the first time. Mr Harris read the 17th chapter of John, and then began the address, preparatory to his morning sermon, which was founded on Philippians, i. 9–11,—"And this I pray, that your love may abound yet more and more in knowledge, and in all judgment; that ye may approve things that are excellent; that ye may be sincere, and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God."

In the evening, Mr Harris preached from Psalm xxvi. 8,—"LORD, I have loved the habitation of thy house, and the place where thine honour dwelleth." The collections during the day, in aid of the chapel funds, amounted to £20.

Tuesday evening, June 3, the committee of the congregation met, and unanimously requested Mr Harris to publish both the services of the Sunday. He complied with

the request so far as the evening sermon is concerned, on Love of the House of God, Public Worship, its purposes, obligations, and blessings, with the introduction to the morning discourse, and an extract or two on the nature and duties of the Christian ministry. May the sacred pleasure enjoyed in the commencement of his labours in this, to him, new field of Christian usefulness, be perpetuated and extended. May the hopes excited of widening influences for human good, of harmonious, zealous co-operation in behalf of Christian truth, virtue and freedom, be amply and lastingly realized.

Unitarian Festival, Boston, U. S. May 1845.—This joyous and animating meeting realised the highly raised anticipations of the vast assemblage it brought together. The Unitarian laymen of Boston, on this occasion, extended their hospitalities to the entire clergy of their faith. They invited all the Unitarian ministers of the land to come, with their wives, to partake of the expressions of their respect, gratitude, and affection. The large hall over the Passenger Depôt of the Western Railroad—150 feet long, and about 60 broad—was filled with tables spread with bounty, and adorned with flowers. 916 guests, of both sexes, and from all parts of the Continent, were seated around them. It was a beautiful and glorious spectacle,—zeal brightened by intelligence, enthusiasm guided by reason, sympathy of faith expanded by the widest charity, shone over, and illuminated that vast multitude. The most venerable and illustrious citizen of the United States presided ; and he was a fit representative of the spirit of the meeting.

Upon coming to order, Mr Lewis G. Pray, chairman of the Committee of the Boston Unitarian laymen, in a clear and distinct utterance which was heard to the distant extremities of the hall, and in a very graceful and happy expression and manner, extended to their guests an appropriate and cordial greeting. The Rev. Wm. P. Lunt of Quincy, the pastor of the President, invoked a blessing upon the occasion, in words so suitable to it, that we have thought that they would help to awaken, in the reader, the same sentiments they did in the hearer, and we have procured them, as follows :—

" Almighty Father ! Our waiting eyes are lifted to thee for thy blessing on this interesting occasion. We bless the goodness of our God for the happy circumstances under which we are now assembled. We have come hither to present ourselves before the Lord, with the tribes of our Christian Israel, under the guidance of thy servant, whom

thou didst aforetime give as a leader to thy whole people, and under whom, by Divine favour, the whole people greatly prospered;—that, with united minds, and in the communion and fellowship of a like precious faith, we may rejoice before thee with a solemn joy;—that we may gratefully recount our Christian privileges;—and that we may encourage each others hearts, and strengthen each others hands for the work which yet remains for us to do.

"In the food which is spread before us on this festive board, we would recognize the bounty of that Providence by which all creatures are fed; and, in that religion which makes us one in heart and hope, we would adore thine unmerited grace. May we partake of thy bounty with thankful hearts. May that religion, whose fruits are joy, and love, and peace, shed its influence upon all our minds; that so whatever is proposed, or said, or done on this occasion may tend, in some humble degree, to promote thy glory, and the honour of thy Son, our only Mediator and Advocate, Jesus Christ. Amen."

At the conclusion of the repast, the Honourable John Quincy Adams, president of the day, rose and addressed the company in the following speech:—

Fellow-Citizens, Christian Brethren and Sisters,—Although myself here as an invited guest, I have been requested by the Committee of Arrangements of the Association, to enjoy whose hospitality we are here assembled, to preside at this meeting, and in their name to bid you a hearty welcome. I had once before been kindly invited to perform the same service: but my necessary absence from the Commonwealth at the time of the celebration had deprived me of the pleasure of accepting the invitation. In the early ages of Christianity, these assemblages were called Feasts of Love, and although we are here as the members of one variation of the Protestant Churches, yet it is not a sectarian spirit in which we meet, but in a meek and quiet spirit—in the spirit of Christian charity and of mutual toleration. We meet as brethren and sisters of one great family—not in hostility to others—not even in the spirit of controversy, but in the sentiment of the Roman Catholic poet, who said,

> 'For modes of faith, let senseless zealots fight;
> His can't be wrong, whose life is in the right.'

It is in this spirit that I esteem it an honour to have been permitted to participate in this friendly and social meeting, and though conscious of my comparative unworthiness to preside over it, to undertake that pleasing duty in deference

to the twice repeated request of the Committee of Arrangements of the Society. I have hoped that the smallest mite of exertion which any one individual could contribute to smooth asperities and to promote the harmony of Christians, and of Christian Churches with one another, might be as successful as at this present emergency it is seasonable. In the month of November last, at the invitation of a highly respectable Presbyterian Society at the city of Washington, I cheerfully consented to serve them as their lay delegate at the numerous convention held at Baltimore to promote the religious observance of the Lord's day. I was not a member of their church, but a mere pew-holder in their house of worship, and a frequent attendant at their divine service, listening with edification to the discourses of their pastor, the Rev. James Knox. No profession of faith was required of me at that convention, which might have been attended in the bonds of mutual toleration and charity by Christians of every denomination. Diversities of opinion were manifested and discussed at that convention, with regard to the time and manner of observing the Sabbath, but without a symptom of sectarian dissension. The proceedings of the convention have been published and widely circulated. I hope they have done useful service to the community. Without calling upon the Legislative authorities of the Union or of the States, for the carnal weapons of the law to enforce the observance of the Lord's day, they confined themselves to the spiritual armoury of religion, to exhortations, to friendly counsel, to urgent entreaty to the young and gay, to the man of business and the man of toil, to the owners and conductors of the steamboat and the railway, to the wealthy capitalist and the indigent labourer; and by appealing at once to the individual interest and to the social feelings of them all, with the soothing voice of persuasion, allured them at once to their own good and to that of their neighbours.

And this meeting of social festivity, graced and sanctified by the presence and participation of the fairest part of creation, though confined to Christians of one denomination, and holding, with regard to certain points of doctrine, a belief differing from those of other churches with which they would readily hold communion, is, in my estimation, of no sectarian character. In the earliest age of Christianity, it was by witnessing the Love Feasts of the disciples of Jesus, that the unconverted heathen was brought to exclaim—'behold how these Christians love one another;' and if, to any denomination of Christians, that law of universal love, acknowledged by all to embrace the whole

compass of the Gospel dispensation, should be most emphatically dear, should it not be to that which, comparatively small in numbers, dissents from the rest only under the convictions of a conscience not under their own control?

To such festivals, the *time* also appears to be peculiarly appropriate — a time when symptoms of internal commotion, yea, of internal convulsion, are agitating the bosom of many, if not of all the churches of Christ. In France, the portentous aspect is seen of the Church of Rome, in the presence of the monarch at variance with the University of France. In the British Islands, the Church of England and the Church of Rome find no resource to rescue them from the political dissolution of the United Empire, but the fascinating charm of a war with these United States; while the Church of England herself is gasping in agony to return to the transubstantiation, and auricular confession, and money-bought indulgences of the 15th century of the Church of Rome. In our own country —No; let us turn our eyes from the scenes passing before them, in the Protestant Episcopal, the Presbyterian, the Methodist and Baptist Churches; let us turn away our eyes, not in enmity to them, but to watch and pray for them, to meditate on the causes of their dissensions and on the remedies they are resorting to to heal them, to watch that the infection of their distemper may never reach ourselves, to pray that some balm, and some physician in Gilead, may be found to save or to retrieve them from the remedy of self-inflicted dissolution.

And in the example of this festal union, and in the self-evident truth of universal freedom founded on universal love let us recall them in fraternal affection, to the fundamental principles of the Christian faith.—Let us teach them, by the example of harmony among ourselves, how good and how pleasant a thing it is for brethren (and sisters) to dwell together in *unity*—and let us assure them *all* that when they have found a charmer and a charm to sooth them into harmony among themselves, we shall be ready and rejoiced to receive them, discarding all points of doctrinal dissent, as brethren and sisters, to our arms.

Rev. Dr Peirce followed Mr Adams in his happiest manner. In referring to his own age, which, however, is only indicated to an observer by his white locks, which Father Taylor compared to the flowering of a sanctified almond tree, Dr Peirce said that the next senior minister of the Boston Association, present on the occasion, was born the year he took his degree at Cambridge.

Dr Willard, formerly of Deerfield, followed, who, although deprived of the enjoyment of the scene as an object of sight, entered into its spirit of Christian love and gratitude with all his heart. Deacon Samuel Greele, expressed the feelings of the whole body of Liberal Christians, present and absent, in a tribute to the memory of his classmate, the late Hon. Leverett Saltonstall. Mr Greele spoke as follows:—

Mr President,—I have been reminded by the remarks of the venerable gentlemen who have preceded me, of that passage in the Scriptures, which saith there were giants in the olden days. I am rejoiced to find, that some of those giants in intellect and heart still live to gladden us with their presence, and to enlighten us with their wisdom.

I rise simply to express my interest in this Anniversary, and my sympathy with its designs and purposes. It has often been said that we of these northern climes are a dull and phlegmatic people—that we have no Saints' days, and very few holidays of any kind. While England has her Saint George, Scotland her Saint Andrew, Ireland her Saint Patrick, and France her Saint Dennis, each with an appropriate Anniversary, we of New England have not a single canonized Saint, unless Saint Jonathan be one, and no national festal day except our home-loving, home-gathering thanksgiving day. Amid this dearth of holidays and saints' days, I would say blessed be the man, whoever he may be, who has inserted another festive day in the Unitarian calendar. This may be considered the All Saints' day of Unitarians—for it assembles many of both sexes from the sunny hill sides, and the verdant vallies, as well as from the bustling cities of New England, who are as worthy to be called saints, as any in the Romish calendar.

It is a beautiful custom in the older countries to visit on their All Saints' days the graves of the departed, and to plant them with flowers. Let us on this occasion visit with pleasant memories the graves of Ripley, Bancroft, Thayer, Kirkland, Channing, Ware, Greenwood, and Damon. I will add to this list the name of Saltonstall. Mr President, as you knew him well, and appreciated him highly, I am confident that you will assent to what I shall say of his human virtues and his Christian graces. Layman as he was, he was endowed with those virtues and graces, which would adorn any station, or any profession. A warmer, more affectionate heart never beat in a human bosom. But all the impulses of that heart were regulated by enlightened reason, a tender conscience, and Christian principle. He was a uniform and consistent Unitarian. Though

he loved all who bore the name and the image of the blessed Saviour, yet his principles, as a Unitarian Christian, were inexpressibly dear to him. Wherever he journeyed, and wherever he resided through life, whenever our Unitarian brethren assembled on the Lord's Day for religious purposes, he was ever found in their midst, whether they met together in a splendid church, or, like the first disciples, in an upper chamber.

As Mr Saltonstall lived so he died, a Unitarian Christian. A few hours before his death, he sent this message to some of his dearest friends who are of the orthodox persuasion. "Tell them," said he, "that as I have lived, so I die a Unitarian Christian, and that I have found my faith sufficient to sustain and comfort me in this trying hour."

I trust that our recollections of the departed will not prove barren reminiscences. May these recollections stimulate us to imitate their virtues; and then pleasant memories, like sweet flowers, yea like forget-me-nots, will cluster around our graves, and our very names will be fragrant like unto theirs.

Dr Gannett, after giving an interesting account of our brethren at Montreal, whom he had recently visited, introduced one of their number to the company, announcing that he bore a name dear to the Unitarian Christians of Great Britain and Ireland, and who, in the following speech, showed that he was worthy to bear it.

Mr Hincks of Montreal said, he rose on the present occasion under feelings of much embarrassment. He could not plead the hackneyed excuse of being altogether unaccustomed to public speaking, for having been long actively engaged in political life, he had frequently been called on to address large assemblages of his fellow-countrymen. On the present occasion, however, he had to speak without the slightest preparation, it having been intimated to him by his Rev. friend (Dr Gannett) only a short time before the meeting, that he would be expected to say something with regard to the prospects of the Unitarian cause in Montreal. And he (Mr H.) felt his embarrassment much increased when he reflected on the character of the assemblage which he had now the honour of addressing. An assemblage in which was concentrated a great portion of the intelligence and talent of the far-famed capital of New England. He (Mr H.) would most certainly have declined addressing such an audience without preparation, had he not felt that he would neither do justice to his own feelings, nor satisfy his Unitarian brethren in Montreal, were he to decline availing himself of such a favourable opportunity of giving

expression to the heart-felt gratitude entertained by them towards the Unitarians of the United States, and more especially of New England, for their late generous assistance, by which they have been enabled to provide themselves a temple, which had just been dedicated under the most favourable auspices to the worship of the one living and true God.

It was perhaps difficult for those by whom he was now surrounded, and who probably had never been deprived of the comfort of being able to worship the God of their Fathers according to the dictates of their own conscience, to appreciate the feelings of those who like him (Mr H.), have been for many years deprived of this high privilege. A brighter day, however, had at last dawned on the Unitarians in Canada, and he entertained sanguine hopes that the good seed which had been planted would bring forth fruit abundantly. It was but justice to the Unitarians of Montreal, that he (Mr H.) should remind their friends here, that when their respected pastor (Mr Cordner) made his appeal for assistance to the Unitarians of the United States, he was enabled to show that there had been no want of zeal or energy on their part. They had not, like the indolent peasant in the fable, prayed for the assistance of Hercules, until they had first put their own shoulders to the wheel. The subscriptions of the Montreal Unitarians to the building fund of the church, were in proportion to their means large, he might almost say munificent. They were, however, compelled to invoke the assistance of Hercules, and most generously had it been offered. The present state of the Montreal Unitarian Society was, he was happy to be able to state, most satisfactory. Their numbers were rapidly on the increase, so much so indeed, that he (Mr H.) had no doubt that their present church would at no distant day, prove too small. Their little periodical, the *Bible Christian*, was doing much good, being circulated principally among those who, scattered over the country, had no opportunities of public worship. It was in the newly settled districts that the dissemination of our periodicals and tracts is calculated to be of most service, and he (Mr H.) thought there was no better mode of promoting the success of the cause than by providing for their gratuitous distribution. He (Mr H.) would desire once more to convey to the Unitarians of the United States on behalf of himself, and his brethren in Canada, the assurance of their gratitude and esteem, and he had also to thank them personally for the kind reception he had met with.

Rev. Mr Osgood, of Providence, followed, and bore testi-

mony to the value of the services rendered by our Unitarian soholars in the cause of religion and truth. Rev. Mr Mr Gage of Petersham, expressed the thanks of the Unitarian clergymen in the country, to the Boston Unitarian Laymen, for the happy scene to which they had invited them. Rev. Mr Elliott of St Louis, Missouri, then rose, and the company were delighted to hear his voice, and to listen to the cheering narrative he presented of the abundant fruits which are already beginning to be gathered from the seed planted there. Dr Dewey of New York was called out, and addressed the meeting in his own peculiar style of deep feeling and valuable thought. Rev. Mr Bradford of Bridgewater followed, and after him,

Rev. W. P. Huntington, of Illinois, said, that no one present could with any consistency doubt the liberality of the body of Christians who have provided for this gathering. In illustration of this principle, they not only place talented and eloquent preachers in the pulpit, and send forth ably written tracts and periodicals to the remotest regions of our country, but they receive us into their hospitality with a welcome which puts the stranger entirely at his ease, and makes him feel at once as if he were amongst old friends. Sir, he said, I need not say that I approve of the collation. But this is only a single and comparatively an unimportant feature in a vast and beneficent system of principles, institutions, and measures which make you and those who act with you, worthy to be the leaders of one of the most enlightened bodies of Christians in this country. Though a stranger in the midst of these festivities, I could not forgive myself, should I omit to express my gratitude to the good people of Boston for furnishing brethren of our precious faith, from various and distant parts of our land, with an opportunity to come together and exchange friendly greetings. For my humble self, I am present at your anniversary this week from a distance of some 2000 miles. It has been my duty, during an absence from New England of several years, to minister to a small flock in the interior of the State of Illinois, and to preach in the destitute vicinity round. And it may not be easy for clergymen present, the proximity of whose parishes is such as to enable them to exchange ministerial labours almost every Sabbath, to enter into a full conception of the loneliness of one, who, during that entire period, has seen the faces of only *two* brethren of the Unitarian name, and that at an interval of two long years; or the emotions which overwhelm his mind, when he finds himself at last in the midst of such a concourse of brethren as this. Four years

ago, sir, the people among whom I have been labouring were without a temple in which to worship God. Partly by their own subscriptions, and partly by means of aid obtained from a distance, they succeeded in building a house of worship, but its completion cost much more than the original estimate, and left them encumbered with a considerable debt. When this was pressing upon them like an incubus, and threatening to extinguish the society, two churches in this city, or rather their noble-hearted women, chiefly by the proceeds of a fair, placed at our disposal the means of cancelling every pecuniary obligation. I am glad to have this opportunity, in my own name, as well as on behalf of those to whom I minister, to thank those ladies, and all who co-operated with them in that friendly act. And although my success in the peculiar work of an evangelist has been small, compared with that of many in your older and more populous parishes, I am not discouraged; and can truly say, that, upon the whole, our church stands on better ground than ever before. So much for the liberality of your churches. But let us not forget that we all claim the name of Liberal in another sense; and let us, without compromising the interests of essential truth, be true to our professions in this respect. I will not detain you longer. I shall not soon forget the happiness which this day has brought along with it. It will continue to cheer me, as it has done many a time, when contending against prejudice and misrepresentation, to remember that some of my best friends and allies are amongst the enlightened, benevolent, and pious, who surround me this day.

Rev. Mr Briggs, of Plymouth, followed in a brief speech expressive of the peculiar sensibilities awakened by the occasion.

Hon. Stephen Fairbanks of Boston, moved the appointment of a Committee of nine, to prepare a similar festal gathering next year. The following gentlemen were chosen.

Ebenezer Dale, Calvin W. Clark, David Paige, Joseph Eustis, William Thomas, L. G. Pray, J. T. Hayward, S. H. Barnes, W. D. Coolidge.

At this stage of the meeting, John G. Palfrey, Esq. Secretary of the Commonwealth, was called out. Some allusion had been made to his recent genuine abolition procedure, in the emancipation of certain slaves which had come to him by inheritance. It created such an enthusiasm of approbation in the company, that Dr Palfrey could not escape, and he yielded to the necessity, and made a most eloquent and thrilling speech. After treating admirably the topic enforced on him by the meeting, he announced

his unwavering devotion to the cause, which in former years felt the valuable services of his great learning and industry, and declared himself a Unitarian of the Unitarians. After him, Rev. Edward T. Taylor of the Seamen's Chapel, who, although a Methodist, delights to accept the hospitalities, and to reciprocate the Christian affections of his Unitarian brethren, and whom we love to call 'Father Taylor,' delivered a speech, which cannot be described. We have heard him often, and admired his eloquence; but never before did we experience its peculiar, unrivalled, indescribable power. The strongest common sense clothes its profoundest maxims in a native splendour and unstudied force of illustration perfectly delightful.

The addresses were closed by an eloquent speech from the Hon. S. C. Phillips, partaking of the character of a review and conclusion. And the following may be considered as the spirit and substance of his remarks. We present it from recollection, and as conveying an impression of the general character of the meeting.

Mr Chairman,—The motive which originated the festival that we now enjoy, was, if I understand it, to cherish and strengthen the sentiments of sympathy, friendship, and esteem; it was to be a medium of intercourse and intimacy between the community of Liberal Christians in this city, and those in our broad country around us. For Boston, sir, is both by friends and foes regarded and called the head-quarters of Unitarianism. And this, sir, is a Boston 'notion.' The thing was here conceived and born. It is also Unitarian. And the question before us is, whether this thing be *good* or *evil*. A good tree, sir, cannot bring forth evil fruit; neither can an evil tree bring forth good fruit. Every tree is known by its fruit. This, sir, is Scripture. It is incontrovertible. It is the fire which tries every man's work. And we wish, sir, that Unitarianism may stand or fall by this principle. And we know that it must stand or fall by it. God's providence so ordains. If a thing be right and true in its motive and spirit, it is of God, and ye cannot overthrow it. I know, sir, that our opponents give us a bad name. They say that Unitarianism is '*a blast*,' a mildew, a killing frost. They say it has 'blasted' the University at Cambridge. But, Sir, they give us no proof. They furnish no specifications. They do not pretend that learning is blasted there; that order and good morals are blasted; that classical and biblical literature are blasted there. No, Sir, they acknowledge all these to be in a healthy and a fresh state; and, yet, *the blast* of Unitarianism is upon it.

The venerable incumbent of the chair referred us
primitive Christians. They had a practice similar t
They held what they denominated *feasts of love.*
expressed, and were designed to cherish, the sentim
sympathy, friendship, and good will.

And what, Sir, have we seen and heard here thi
One brother commends another for having liberated
fifteen or twenty slaves. The other rises, and decl
to have been no more than the simplest act of justic
says he, I was born in Boston; I was educated a
rian; and, had I not done it, I should not have dared
up my head and to show my face among you to-day.
Unitarian Christian, I had no more right to retain
persons in bondage, or to sell them, than they had
the same thing to me. It was no more a matter of
in me to liberate those slaves, who had come into m
session without any act of mine, than it is to pay
at the bridge, or my tavern bill on my journey.

The attention of the meeting was relieved at int
and the interest of the occasion heightened by the
of hymns, in which the company joined, under the
excellent singers of their number, and accompanie
fine organ. We give the following by R. W. Bayley

Come, blessed Saviour, come,—
Thy presence with us give,
As at thy parting feast of love,
That loving we may live.

Come, gentle spirit, come,—
Bring visions of the past;
Unseal our eyes, unveil our hearts,
To taste the rich repast.

Come, gentle spirit, come,—
Attend this feast of love,
Where thy disciples would attune
Their notes to harps above.

Come, gentle spirit, come,—
Breathe peace harmonious here;
Make this a Heaven of earthly days,—
'Tis Heaven when thou art near.

(*From the Christian Register.*)

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DEISM OR CHRISTIANITY?

FOUR DISCOURSES BY N. L. FROTHINGHAM,

Minister of the First Church, Boston, U. S.

[THESE Discourses, composed "in the ordinary course of ministerial service," and lately published by their respected author, appear to us well worthy of extended circulation. They present a condensed view of the all-important subject to which they relate, which will be interesting to many minds; and we deem it desirable that in every variety of form the evidences of the Christian faith should be carefully and patiently considered, that conviction should be rendered more firm, and the assaults of impugners of that faith may be made harmless and unavailing.]

EVIDENCE.

For it pleased the Father, that in him should all fulness dwell —COLOSS. i. 19.

THIS passage is supposed by some to refer to that pleniude of power and grace with which the Son of God was endowed. God gave not the spirit by measure unto him. Others explain it of the whole great body of believers, his church, which is elsewhere called his fulness. The first interpretation seems to be the most natural. Both convey a true and an important meaning. According to one, Christ is represented as possessing every possible excellence, that can appear in our nature or adorn the high office that he sustains towards our race. According to the other, the whole

vast multitude of believing souls is brought up before the mind—Jew and Gentile together—united under one head, the Saviour, and dwelling in him of whose fulness all receive and grace upon grace. But it is under neither of these forms that the present discourse proposes to find its subject. The text has been chosen for a different purpose. Its language suggests, even if it did not intend, the thought that the religion of the Son of God contains in itself the full wisdom of the ages that went before and of the ages that were to follow, and was to receive testimony from all the dispensations of heaven to the human family. This idea is as just as it is sublime. I regard the gospel as an abounding source of sacred truth and holy influences for the whole world; receiving into itself whatever ancient experience could supply, and distributing from itself whatever the exigencies of the coming times can require. The lessons of earliest days looked forward to it to complete their instruction, and the inquiries of the latest will continue to look back upon it as a sufficient guidance and a divine supply. It is connected with the ways of Providence behind and onward, and they combine to bear witness to it. This is the idea that I would offer a few considerations to establish, believing that it will lead us to some valuable practical conclusions.

We are apt to conceive of the evidences of Christianity as a subject standing apart from all others, and having little connexion with any general views of truth or life. We are apt to conceive of Christianity itself as a single, insulated object, confined within a certain circle of its own. We either view it as a short series of events, that took place under one or two high priests and Cæsars not far from two thousand years ago, or else as a system of doctrines and institutions which at that time was set up on the earth. When the question is asked, then—Is it true? we either bring proof that those events actually transpired; thus showing that the peculiar agency of God was indeed manifested in the wondrous facts which the New Testament records; or else we examine the form of the faith itself, and show that it is worthy of such a marvellous interposi-

tion, and wears upon its front the evidences of a divine origin. This is well. It is deserving of all attention and all praise. Not in vain has learned research been employed so earnestly as it has on these important themes. If they have been occasionally treated with shallowness or too great an ingenuity, they have been treated also with convincing ability, to the perfect satisfaction of the profoundest and most cultivated minds. In some quarters serious persons have allowed themselves to speak slightingly of such investigations, but the slight is unwise. Let us give honour to those who in the minutest way have endeavoured to strengthen the evidences, even where they did not need to be strengthened, of our blessed faith. But I would here take a wider survey, and present that evidence for it which is derived from an historical Providence; or Providence apparent in history. By this I mean that the courses of the heavenly administration over human affairs point from all sides towards this great centre of spiritual life; thus vindicating its claim to our reverence. The general annals of the world, and not the Scripture accounts only—the general fortunes of the world, and not those only which lie within the scope of the Bible—hold it forth as a word of command and of hope for humanity; reminding us that, in a further sense of the text than any usually assigned, it has pleased the Father that all fulness should dwell in him whom he sent.

Begin with the story of the old nations that preceded the Saviour's advent. The most striking fact in the whole scene to the thoughtful eye is, that all permanent instruction seems to have been handed on from the beginning through one principal channel of communication. A single, continuous line of light traverses the obscure and confused waste of the centuries. Abraham and Israel and the posterity named after them, would appear, though they had been nowhere called so, the appointed race. What became of the other tribes and civilizations in the primitive East, the cradle of nations? What have they communicated to the treasury of religious improvement? The wisest have left no mark nor sign. Tyre, proverbial for its knowledge as for its

prosperity, is as bare of useful memories as the rocks to which it is reduced are of the forts and palaces that once crowned them. Now, as the prophet predicted, it is scraped of its very dust, a place to spread nets on. Whatever monuments remain further towards the rising sun are the work of unknown people, and bear not even an inscription; while down at the south, in the land of Egypt, where so many colossal antiquities are covered over with strange characters, nothing is read from them for the encouragement of humanity. They are ruins, or what no time seems able to ruin, standing up in the desert; melancholy with the past, and as void of promise for the future as the bandaged corpses are, that crowd there the pits of earth and rock in disgusting perpetuity. The only use they serve is to illustrate the live pages of the history, and the psalm, and the prophecy of that despised nation, which once leaned upon the Egyptian kings but to show how vain it was to make flesh its arm, and was overrun by Babylonish invaders but to point the moral of impious power overthrown.

But the Jews, you say, were a wretched generation of men, contracted in their views, belittled by their peculiarities, half barbarous, apostate from the very faith they made their boast of. To whatever extent this should be granted, so much the more wonderful is it that it pleased God, through such a feeble and humble instrument, to lead on the progress of the family below, and prepare the way for him who should come. Besides that their Scriptures are the universal text-book of sacred learning,—no language like theirs to kindle the devotions of the highest and most accomplished minds,—they constituted the preparation also, as has just been hinted, for the Gospel, which was to explain and complete their whole purpose. And here let me frankly say what I understand by this preparation and completion, so as to put the subject on the broadest possible foundation, and leave nothing questionable. I do not allude to any successive covenants, as they are called, with ancient progenitors. There is something artificial in that, and savouring too much of the discourse of mere theologians. Neither have I the least

reference to such things as types in the Old Testament, expecting their correspondences in a new dispensation. These are often fanciful; suppositions of human device rather than arrangements of the heavenly counsels. I have not in mind even the literal fulfilment of exact predictions. These have been pressed with an undue minuteness. They have been multiplied without reason. They may consist in accidental resemblances. Their proof will often involve a niceness of construction, on which no great truths can be expected to depend. A great deal of laborious learning has been unprofitably expended here, which the simple Christian is no way concerned with. And as for all the arithmetical calculations that are supposed to point out the dates of remote events, and even to fix from a time long back the time of the consummation of all things, these are the mere results of an ingenious ignorance, that bewilders itself superstitiously with figures and numbers, but has no understanding of the wide method which Providence, in the Scriptures as every where else, takes with men. The manner in which I love best to contemplate prophecy, and which I believe to be the justest one, regards it as a broad current of thoughts uttered and events taking place, setting on towards a great and determinate fulfilment. What is incomplete anticipates a coming perfection. Obscure signs tend more and more clearly to a brightening future. Vague expectations converge to a remote point where they rest and are satisfied. Shadowy presentiments are on the move, and in the way to be justified. Customs, laws, institutions, at first of a doubtful or gloomy character, find their highest import further on. Slight intimations are growing into weighty consequences. Attention is roused. Hope is excited. The spirit of God in the minds of chosen servants breathes the words of a prospective wisdom, and a holy ecstasy catches them away into future times. The hand of God over passing events shapes them into wondrous conformities with an object hereafter to be accomplished. The eyes of gifted men and the steps of an Almighty Providence are bent in one direction, to meet in a consummation that shall be thoroughly comprehended only

when it is arrived at. You will allow that there is nothing diminutive or perplexing in a representation like this. And this is just what happened in preparing the world for its Saviour. As it pleased the Father that in him should all fulness dwell, it pleased him also to guide the whole previous history of our race in such a manner as to give the utmost possible effect to that economy of his grace which was to be revealed in the fulness of time. Here is a sober literal meaning of that poetic declaration in the epistle to the Hebrews: When He showed his Son to the world, it was said, Let all the messengers of his former dispensations, all the angels of God, pay homage to him.

For if we turn from the tribe of Judah and the prophetic line of descent to the other populations of the earth, we shall perceive that there too the path was making ready for the sacred advent. Mountains of obstruction were brought low, and the vallies of ignorance and humiliation were lifted into the rays of the sun. The subtle Greek, wearied of his philosophies, had learned to sigh for a faith. Some of the acutest minds of his noble land seemed to labour towards a truth that was inaccessible to them. The writings of the Old Testament had been translated into his own speech, and found their way from the rolls of the synagogue and the Egyptian court into Athenian homes. The most distinguished of the first converts were those who had come from the schools of the Grecian sages. The lordly Roman, now everywhere the master, saw the literature of his countrymen already touched with an influence holier than its own, from the Jewish oracles. He saw sitting in the imperial palace of Cæsar's household, those who believed in the name of Christ; and he found himself compelled, however unwilling, to give facilities for the spread of that name over all the globe. In the reign of Augustus, the public mind throughout the empire was shaken with mysterious expectations of some unheard of thing about to take place. How these expectations arose we may not be able very accurately to tell, but the fact is undeniable and most striking. It was evident, that some momentous crisis in human fates, some vast moral revolution was at hand.

We have thus disposed of the ancient world; for in the Saviour's day it seemed to be wholly embraced under the three titles that have been mentioned; and so far as the culture of humanity was concerned it was so embraced. The inscription that was fastened to the cross, in Hebrew and Greek and Latin, was for the reading of the nations. Said I not well, then, that an historical Providence has set its seal to the mission of its chosen child?

And if it was so from the beginning, as it led forward to him, how has it been since, as the years have gone on, taking their departure from him and dating the new era from his birth? The same Providence has pursued a like course, now in favouring as then in providing. It has covered his name with a steady glory, and his church and his cause with a perpetual benediction, that in all things he might have the pre-eminence. With what a rapid and irresistible sweep did his Gospel fly through the earth, after having received its inauguration from heaven in wind and fire! Not by the help of earthly force, but against all which that could do. Not by the help of human devices, but against everything that was crafty as well as everything that was strong, it triumphed, and as it were at once. Nothing was ever beheld so wonderful. It could not be eluded. It could not be withstood. It rebuked princes, and tired down persecutors, and converted the world. Everywhere it raised up the oppressed form, and comforted the sick heart, of humanity. It set its stamp immediately upon the ages. And the work that was so quick done was so far from exhausting itself in the doing that ever since it has been achieving new and unimagined successes. Whatever of improvement has been brought about in our religious, civil and social condition, traces itself back, and owns that it does, to his epoch of light. Our institutions of mercy are as much his as his church is. Both in the ideal regions of sentiment and belief, and in the fixtures of visible establishments, what is there that excels, that does not confess its obligation to Christian principles? The freedom of man, equality of woman, the sanctity of firesides and the hope of souls, —how much do they owe to that religion, which has

always found protection from on high;—which has come down to us through dark periods unshorn of its lustre,—through polluted ones with its garments white,—through ferocious ones without a lock of its bright hair singed! From this distance of eighteen hundred years, and with the records before us of what has been wrought, we turn back to him in whom all fulness dwelt, with fresh motives to thankfulness and with an unabated wonder. The Lord testifies to him still, now from the experience of his creatures as once from the parted skies, that in him He is well pleased. Who has arisen since like the beloved Son? Or how can we conceive that another such should arise? The moral destinies of the world have hung upon him until now. What have the nations, not Christian, done for any permanent spiritual advantage? Answer the question as you survey them, from the scattered hordes of Africa to the crowded myriads of China and of the isles of Japan. Or what were the swarms from the North, who have really transmitted to us so much, who broke up a corrupted civilization to establish a purer one,—what were they till the Gospel took under its control their wild manners and their fierce hearts? Deny a Providence then, or else bow to the Saviour whom its decrees, from the earliest to the latest, recognize as its Anointed. How can you believe that the world's history is guided according to the counsels of Eternal Wisdom,—that it is the Divine Will set forth in action,—and yet with any consistency dispute his place, who is so set on high there, matchless and alone, a name above every name, whom the beginning prefigured and the end reveres? Here we have an argument for our faith, of the most general kind, obvious to all, not dependant on any refined reasonings or curious learning, but existing among the facts that we daily read of or witness around us. Give to it its due weight in your thoughts.

Among the several conclusions that might be possibly drawn from the subject, the discourse as it closes will take notice of only two; and of these in the fewest words. The first is, that although Christ were not he that should come, it would be vain to look for another.

In him dwells the fulness, even on the most common showing, that no other can supersede, or inherit, or share the fame of. He occupies the long tract of time, and is indirectly involved in all the great progresses which the Lord of time has disclosed for the blessing of his children. To name any boasted leader of any new-started project or new-fangled philosophy, in rivalry or the most distant comparison with that Prince of life, is as foolish as it is impious. Men must accomplish beneficent things by becoming Christians, not by ceasing to be such. All the Messiahs of yesterday are empty and false. They have no commission to exist.

The second conclusion is, that no institution can stand, which, pretending philanthropy, or moral instruction, or social improvement for its object, at the same time casts away the sanctions of the Gospel, or even with indifference declines receiving into its bosom the element of Christian nurture. Call it a polity, or a Church, or a "cause," or a community; no matter for its title,—if it have set its plan above the order and law of our holy religion, if it have declared itself independent of him in whom it has pleased the Father that all fulness should dwell,—there is no abiding place for it; there is no genuine vitality in it. The earth will not feed it. The heavens will not protect it. It has the seed of its ruin in it. It may be noisy and showy for a while, but it is a doomed enterprise. It is passing away into silence, to lie among the things which, but for the warning they give, were best forgotten. Set up your building, socialist, agitator, reformer,—whether it be most like a quiet farm-house or a boisterous hall. Without that Corner-stone, elect, precious, there is no stability. Without the principles and the spirit which gather under the tabernacle that God pitched and not man, there is no grace without and no benediction within. Your house is sand to the foundation, and hay and stubble to the top.

Let us for our parts, accept the Gospel in all its evidences, and be content with it; in all its authority, and be obedient to it; in all its merciful condescension, and throw our affections round it. "Then," says the Apostle, "when you know the love of Christ which

passeth other knowledge, ye shall be filled with all the fulness of God."

CREED.

God hath chosen you to salvation, through sanctification of the Spirit and belief of the truth.—2 Thess. ii. 13.

The Apostle here sets forth the Christian salvation as composed of two principles or elements. The first is the "sanctification of the spirit." By that we are to understand all those influences which make a man good, which enlighten his conscience, elevate his motives, purify his heart, fill him with devout and kind affections, and dispose him to walk uprightly before the world and humbly before God. The other is the "belief of the truth." That is, a persuasion of the mind that the testimony of Christ, and concerning Christ, is true; that the revelation through him has a real foundation in fact; that certain articles of Christian religion,—not religion in general, but the Christian religion,—are accepted as articles of faith.

This representation of the subject must recommend itself to all candid minds. It takes in the whole ground, without prejudice or partiality. It is in no respect or degree exclusive. It does not say that one may not be virtuous, religious, accepted, without acknowledging any form of Christianity whatever. It does not say that the heathen and the heretic and the infidel may not find as much favour in the sight of heaven, as they who walk in the light of the fullest privileges and invoke the name of Jesus the loudest. If it did, the disciple who uttered it would have fallen far below the generous spirit of his Lord. But it does say, and with an evidence beyond controversy, that the redemption of the Gospel is composed of these two parts, moral dispositions and intellectual conclusions; character and belief; the inspirations of the soul within itself and the reception of truths that are established outside of that self. It is concerned with what we feel and experience, and with what we know also—or

suppose we know. It recognizes both what is personal to us, and what should have some authority over us. It makes account of our own nature, as endowed by its Creator with faculties that spontaneously seek and serve him, and as led by the general guidance of his grace to seek and serve him still further; and in like manner it makes account of "the word of the Lord" announced and arranged for our use, and of certain forms of sacred instruction. Thus it satisfies the spiritualist on the one side, and scripturalist on the other; those who demand the freedom with which the inspiration of the Almighty makes us free, and those who love the inclosures of a defined faith, and something "written aforetime for our learning."

This discourse proposes to leave unconsidered the first and most interesting part of the subject, "the spirit;" and confine itself wholly to "the belief of the truth," or the creed. If the Apostle gives it the second place, he still gives it an important and essential one. The present age, especially in the most liberal quarters, seems inclined to devote chief attention to the other part of religion,—what is called its more spiritual and freer part,—to the neglect of that which is doctrinal. There is a strong reaction against the prescriptions and dogmas of preceding ages. There is a weariness of formularies, whether of language or observances. The tendency is to cast into the lowest degree of esteem all articles of confession, all modes of describing what is to be believed. To define a faith, however largely, is imagined by many to imprison it, and to abridge unjustly the scope of thought. And to urge the importance of so defining it is looked upon with jealousy, as if one would thus turn dogmatist, and undertake to dictate to others' convictions. Now this feeling may easily be carried too far, and often is. It may take a mistaken direction, and often does. Can anything be more evident than that religion is a doctrine, as well as a sentiment, and must take some shape as such? Will any one deny that the Gospel is a belief, as well as an influence, and therefore presents some shape of what is to be believed? This shape, whether more or less comprehensive, whether of one or another

outline, is precisely what we mean when we speak of a creed. It will be different to different minds. We cannot all see it in the same light or the same proportions. But there it must be, if we would profess anything, if we would discern anything. It is an intellectual necessity, and they who think the least of it cannot dispense with it. Just so far as you depart from it you are in scepticism. The individual that has it not holds nothing that he can with any propriety call Christian truth; and the church or denomination that has it not may as well break up, for it has nothing to maintain, or to be maintained by.

This discourse stands, then, for the defence of creed, in the most generous signification of that term. If indeed it can be thought to need defence, or to require anything further for its justification than a simple understanding of what it is, and all that it is. For creed is nothing more than belief drawn out into expression, as has been already intimated. And if any belief at all belongs essentially to the Christian name, it certainly does not change its character by being expressed. But there is heard so much looseness of speech, as if religious opinions were matters of entire indifference; and as if to profess reverence for any conceivable thing that can be called sacred was to confess Christ; and as if to think as some old Grecian philosopher may be supposed to have thought, is to be Christian enough; and as if it were worth no one's care what doctrines prevail in a community, provided you and you are honest, and you and you are "divine." I say there is so much random and inconsiderate talk of this kind; —and then on another hand there is such an air of pretension, spurning all the boundaries of former opinion, exalting every tumid fancy into a faith, and sometimes recommending an unbounded license of speculation under the abused title of Gospel liberty;—that one may see special occasion in these days to recommend the claims of Christian doctrine, or creed, distinguishing this institution of religion from all others.

In urging the apostolic instruction, that we are chosen to salvation, not only "through sanctification of the Spirit," but "belief of the truth," we shall be speaking

a word, which, though always important, is peculiarly seasonable at the present time. A creed! I am afraid that the term may still have an unpleasant sound to the ears of many;—innocent as the thing is, unavoidable as it is, essential as it is. How can we wonder that it should, when it has been so associated in our minds with ideas of bigotry, intolerance, spiritual pride, and oppression? The denomination to which we belong took its origin in resistance to confessions that it could not subscribe, and a dictation to which it would not submit. The evils of ecclesiastical positiveness and tyranny have so marked themselves upon the church, that every thing which reminded of them became odious. Liberal religion had to employ its energy for a long time in that direction mainly; and seemed to take the attitude rather of vindicating its freedom, and protesting against what was false, than of insisting on what was vitally true. Hence occasion has been taken to say, that we cannot consistently with our own principles draw any lines of demarcation; that we have so opened the door to freedom as to have renounced the right of setting up any standard of the truth even for our own communion. All this is indiscreetly spoken, whether by those who are without our body or those who are within it. It supposes that every degree of freedom gives allowance to anarchy; that we cannot demand any thing for ourselves, without conceding to others whatever they please to demand; that all reaction against error and encroachment on one side, leaves us without apology for defending ourselves against them on the opposite. But why so? By rejecting the precepts of our neighbours we do not resign all precepts for ourselves. Because so much privilege is conceded, is there none left to be maintained? Because we draw such religious conclusions as the free judgment chooses, shall we therefore account all conclusions alike, or learn to draw none? We put our own interpretation upon the word of God. But what just liberality prevents us on that account from recording our most earnest dissent, both from those on one part who twist this word into a domineering terror, and from those on the other who renounce its authority, and sneer at what it testifies?

The Scriptures we hold to contain the recognized rule of faith and practice. If we admit any thing that has the least right to call itself Christian, I suppose we admit this? Can it be all one, then, to us, whether this is allowed, or treated with open contempt? And what kind of rule is that, which contains no distinct sentence, and shrinks from all definition? If any complain of restraints on religious liberty, it will be well for them to remember that there are religious obligations also. This liberty is in no danger where we are, though many swelling vanities are uttered, and some artifices are practised, under that pretence. And if it is really so great a good, let us have a portion of it too as well as others. Surely there is a liberty of enclosure as well as of spread. We may claim to be by ourselves, so it be with a due consideration for those who differ from us. There is no harm in a simple wall of separation; and we neither commit persecution nor inflict martyrdom if we make it high enough to be seen from some distance. Men may call it exclusiveness, if they will. But every one that has a house over his head is in a sense exclusive. He does not build it that he may live out of doors; nor could he well call it a house if it took in all that is abroad.

Let us have a belief, therefore. How can we otherwise have any portion in the believer's rest or hope? Let us have a creed also. For how else can we tell or know what we believe? Only let it be held with humility, and seriousness, and charity. We need not ask too curiously how much there is of it, nor of what precise kind it is. We will not ask this of others at all, for it is their concern and not ours. But if their doctrine jostle or attack us, it may impose upon us an obligation to keep it aloof from our fellowship, and to be able to give to the world a reason for the different faith that we are attached to. A creed! It has been unreasonable. It has been despotic. It has canonized error. It has prolonged abuses. Who doubts this? And certainly the fact is repeated often enough to bring it within every one's knowledge. But we are not so often reminded that it is not necessarily connected either with a superstition or a tyranny;—*that* it has its foundation in the human mind, and not in

arbitrary impositions; and that it has great uses still to subserve among the uneasy movements of both thoughtless and reflecting minds. It need not be formally propounded, and it cannot be compelled, but it should be able to speak itself out to the private conscience, and even to the ears of others when suitable occasion comes. We know that it makes nothing the truer; but it may help to impress us the more with what we acknowledge to be true. We know that it cannot hold within the articles that are the most carefully prepared the faith of a single human being. But we do not want it for that. Its aid is called in, not to restrain but to express the thought. One may not admit it; and then it is for others and not for him. Or he may admit it, but not honestly, evading it by some subterfuge of interpretation; and then it is for those who are less ingenious and more sincere. According to the view we are now taking of it, there is nothing in it implying that it must be narrow, minute, rigorous; that it must be technical in its form, or abstruse and theological in its substance. It may leave all art to sectarian devisers, and all abstraction to the schools. Let it be as simple as it will, and as unencumbered, and as large in spirit. Only give it some existence. Allow it a place. Do not cast out its name as evil, on account of the mischiefs that have sprung up by the side of it, and the hypocrisies to which it has been made to minister. Let it have a hand that can write. Let it have a tongue that can speak. Let it have something, however short, that it is willing to say, and means to abide by.

The word creed takes its origin, as has been supposed, from the first one in that summary of doctrine which has been styled the Apostles' Creed; "Credo," I believe. Why should we be scrupulous about repeating it? "I believe" in the law that binds and the goodness that preserves me. I "believe" in the holy Providence of God that embraces me with all. "I believe" in a Divine Spirit, breathing through and governing a material world. "I believe" in the Gospel of a Redeemer, with its wonderful story, its grace and authority, its revelations of mercy and its promises of life. "I believe." Help, Lord, mine unbelief. We may be

doubtful about many things, and sore perplexed. We may have but dim views before us sometimes, and carry drooping thoughts in our breasts. Be it so. This is nature's weakness. I could never prize a man's faith any the more for his rigid precision or his boastful confidence. But one thing at least is as clear as the light—that the Gospel can be of service only so far as it is accredited. If it have no sanction for us, it has no comforting trust for us. What it had no commission to teach, we need not thank it for telling. What it had no right to promise, we can have no reason to expect from it. Wherein it confers its salvation, it must do it through "belief of the truth." Let us define that truth, each one for himself. Not too sharply and noways ungraciously. But that we may see it with greater distinctness, and imprint it with deeper strength upon our minds. We will not cramp it with any of our contractions. We will not affront so vast a principle by artificial distinctions and illiberal devices. But let us not be liberalized out of its pale and covenant. Let us mark where we stand, and stand there with a modest but firm persuasion, with a free yet subject spirit. And may God bless to us his word, and make it a rule as well as a light, and include you and me among those who are "chosen to its salvation."

(To be continued.)

SEQUEL TO THE INQUIRY RESPECTING THE AUTHORSHIP OF THE THIRD GOSPEL AND THE ACTS OF THE APOSTLES.

(To the Editor of the Christian Pioneer.)

Sir,—In proceeding to consider the practical tendency of the theory which identifies Luke, the received author of the third Gospel and Acts of the Apostles, with Silas, it will be convenient to discuss other topics not directly connected with the position itself, but which may serve to exhibit the advantages of it.

The immediate result, at which we arrive by the

success of our investigation, is the solution of the long vexed question, who and what was the author of the third Gospel and the Acts of the Apostles? And, consequently, in a great measure, of the inquiry, What means and opportunities of information did he possess to qualify him for the task of composing a credible account of the ministry of Jesus Christ and of the transactions of the infant Christian Church?

1. The particulars handed down respecting the name and person of Luke were conjectural and vague, often conflicting and improbable, and for the most part grounded on the assumption that he was the writer of the Acts. From that book it was deduced that he joined Paul for the first time at Troas, and continued to be an *occasional* companion of the apostle until the period of his imprisonment at Rome.* Origen and others since supposed him to have been the same person as Lucius, mentioned Acts xiii. 1. Lardner with other modern writers were disposed to adopt this opinion. Hence they concluded Luke to be a Jew of Cyrene. Grotius and Weitstein conceived that he had been a slave, and was a proselyte from heathenism. Whitby, Basnage, as did Epiphanius and other ancients, reckoned him amongst the seventy disciples, and some as one of the two disciples at Emmaus. In addition to the profession of medicine, it was said, he practised painting, a notion countenanced by Cave. Such was the active spirit of conjecture respecting Luke which was excited in various eras of the church, by the mystery that hung around his person. Our theory dispels all doubt on most of these heads. It is evident he had not been either a slave or a heathen, nor identical with

* There exists no historical or traditional account of a *second* imprisonment of Paul. His fellow-labourer Clement relates that the apostle "having taught the whole world righteousness, and for that end travelled to the bounds of the west, he at last suffered martyrdom, by the command of the governors." It has been generally held from a very early period that Peter, and Paul on his second visit to Rome, were put to death by Nero's order, during the persecution of the Christians mentioned by Tacitus. But none of the accounts intimate either trial or imprisonment on that occasion. Eusebius and Jerome inferred the latter, from their construction of 2d Timothy, iv. 6–8.

Lucius, who is named in the same chapter of Romans with Tertius; and in ascertaining his real position in the early church, the extent of his participation in the transactions narrated by him, and his undoubted connection with the histories themselves, we leave no further information of importance to be desired in his case, any more than in those of Matthew, Mark, and other writers of the New Testament.

2. The claim of Luke to the authorship of the two canonical books ascribed to him rested on tradition, certainly very early, and after a while universal, the origin of which, however, lying beyond the limits of written testimony, was unknown. By establishing the identity of Silas and Luke, and by combining the internal evidence furnished by the Acts of the Apostles, and by other writings of the New Testament, with the existing traditionary opinion, we bring *home* to the person of their author the composition of the two canonical books in question. Can so much be alleged respecting each of the other historical writings of the Old and New Testament?

3. In adverting to the sources from which Luke might derive the materials of his histories, particularly of his Gospel, a few observations respecting the means of information previously available to the believers and inquirers of that age may not be deemed irrelevant nor unprofitable.

It is reasonable to suppose that, as the apostles of our Lord succeeded in establishing Christian communities in Syria and the neighbouring countries, it would soon be earnestly desired by the members of such communities that the wonderful matters which formed the substance of their faith and the ground of their hope should be committed to a permanent and accessible form. As a natural consequence, persons would be found in various localities, who, to gratify this laudable feeling, would, as best they "could attain unto," compose narratives compiled from the apostolic discourses and statements, and in a few years the most meritorious of these documents would be transcribed and popularly received in those churches. All this may be fairly inferred from the introductory observations of

Luke's Gospel, particularly the first two verses, "Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed (or, have been accomplished) among us, even as they delivered them unto us who from the beginning were eye-witnesses, and (became) ministers of the word."

Such would seem to have been the inevitable state of things for some considerable space of time after the Gospel began to be promulgated. The apostles would be fully occupied in preaching, in going from place to place, in founding churches, and arranging the offices, the affairs, the complaints and dissensions of those communities. Thus must many years have passed ere they would command the requisite leisure for preparing a written history of what they had heretofore communicated in oral discourses. The experience acquired during such a lapse of time would assist their judgment in selecting from their abundant materials such as were suited to the actual condition of the church, amidst the extensive moral transitions and commotions which its doctrines had begun to produce. Irenæus, as quoted by Lardner, observes,—"They (the apostles) first preached the Gospel, and afterwards by the will of God committed it to writing, that, for the time to come it might be the foundation and pillar of our faith." And Eusebius,—"Those admirable and truly divine men, the apostles of Christ, neither knew nor attempted to deliver the doctrine of their master with the artifice and eloquence of words,—nor were they solicitous about the writing of books, being engaged in a more excellent ministry, which is above all human power. . . Of all the disciples of our Lord, Matthew and John only have left us any memoirs, who also, as we have been informed, were compelled to write by a kind of necessity."

We have seen that there existed at this early period written memoirs of the things that had been accomplished and received amongst Christians. These writings could not have been unknown to the apostles, and Luke, it appears, was acquainted with "many" of them; and as he has intimated that the writers derived their

materials from the discourses of those who had been eye-witnesses of what they delivered, is it unreasonable to suppose that such of them as were popular and in general use would be adopted by the evangelical historians as the groundwork of their own more perfect *treatises?* Or could the latter have devised a more likely method to supersede those imperfect and ill-digested attempts than this of incorporating their genuine statements in their own authentic histories?* But, independently of such inferences from the intimations of Luke, it has been established from internal evidence by the investigations of learned and orthodox divines, that the first three evangelists, in addition to the means of information peculiar to each of them, have all made use of copies of the same original document in constructing their several narratives. This is the only hypothesis, too, which satisfactorily accounts for the extensive coincidence in language and matter on the one hand, and the numerous diversities, if not discrepancies, in arrangement and detail on the other, which appear in these Gospels. It would be out of place here to enter more particularly into this subject. I have referred to it as one of the sources of intelligence available to Luke, because it serves to furnish a complete answer to the assertion of unbelievers, that since the evangelical accounts record, as prophetic, discourses which correspond with occurrences that took place at the siege of Jerusalem, these narratives must have been penned at least as late as that event, and, consequently, those predictions have been altogether fictitious.

Now, supposing this assertion as to the date of composition to be well founded, as we hold it to be altogether gratuitous and inferential, but assuming likewise that the evangelists wrote independently of each other, as internal appearances evince, the alleged consequence will by no means follow, since it is undoubted

* When Jerome undertook to prepare a new Latin translation of the Bible, he found the prejudice in favour of the old Itala, with all its obscurities and barbarisms, so powerful as to constrain him to retain the principal portion of that old version even in places which he was aware required correction. Hence the unequal style of the Vulgate.—*See Campbell's Dissertations.*

that those portions of their writings which correspond in all three must have existed in other documents current for a considerable time before the appearance of the Gospels.

There are passages of the character mentioned which occur thus alike in Matthew and Mark, and in Matthew and Luke. But I refer more especially to the well-known and sublime prediction by our Lord, respecting the siege and destruction of Jerusalem, and the woful circumstances attending thereon, of which the reports given by the three evangelists harmonize strikingly as to matter, and to a considerable extent as regards language. This discourse must have been current in writings and transcripts long previous to the awful events they have reference to; must, therefore, be a genuine prediction uttered by our Saviour, and an irrefragable proof of his inspiration and divine mission. And when the position, character, and ample opportunities of Silas are considered, his intelligence, diligence, and general accuracy, I conceive that no reasonable and candid mind can suppose him capable of deliberately or inadvertently giving currency to a forgery so flagrant as the objectors would argue the prediction in question to be.

With respect to the question respecting the period about which the Gospels were penned, I would further observe:—

1. The existence and number of those memoirs which Luke in his preface notices, form a strong presumptive evidence that none of our Gospels were published at a very early period. Had there appeared within even a quarter of a century from the crucifixion an apostolic history of Christ's ministry, we should not have heard of the *many declarations* mentioned by Luke.

2. We have found Eusebius stating that Matthew and John were compelled to write by a kind of necessity. He also cites Clement of Alexandria, asserting that Mark composed at the earnest request of the Roman Christians, but somewhat later than the two Gospels containing the genealogies. Luke alleges an analogous reason for the composition of his *treatise*. The constraining cause, therefore, was the general demand

for an authentic narrative, which the multiplicity of the defective attempts so often adverted to decidedly indicated. We may hence, I conceive, conclude with Lardner, whose judgment in such matters merits the highest regard, that the Gospels of Matthew and Luke, at least, were executed about thirty years after our Lord's death.

With respect to the evangelist we are now more immediately concerned with, it is observable that, from the period when Silas became Paul's associate, the historian of the Acts becomes more attentive to details, carefully journalising, as it were, their travels and the incidents thereof. This remark applies especially to the voyages, and the appearance of Paul before the Roman governors and Agrippa, the account of which is frequently given with the minuteness of a diary. This diligence evinces a settled purpose of preparing a history of these transactions. When, therefore, we find this history terminating with the imprisonment of Paul at Rome, about which period I have shown that Silas, otherwise Luke, departed thence, the inference seems almost inevitable that, upon arriving in his own country, Judea or Syria, he set about the construction of his two historical works, if indeed the Gospel had not been completed on the previous visit to that country, during Paul's two years' imprisonment at Cæsarea, and placed in the hands of Theophilus. On that occasion, Silas was fresh from his missionary labours in Asia, Macedonia, and Achaia, and had ample time and opportunity, which he appears never to have neglected, to procure from the apostles and other eye-witnesses the information he required for his evangelical history. We thus would fix the Acts of the Apostles at the year 63 or 64, and the Gospel at anno 58–60.

On the whole, then, there appears no evidence, historical or other, in support of the late date assigned by the adversaries of revelation for the production of the first three Gospels. The "necessity" arising from the circumstances and state of feeling throughout the churches, the diffusion of numerous defective and unattested compilations of Christ's memoirs, the internal evidence of the Acts of the Apostles, and the period at

which that book closes, the striking harmony and extensive accordance of the first three Gospels with each other, early and general tradition, all concur and combine to determine the composition of these apostolic narratives to the time, within a year or two before or after, for which we have been contending.

The third Gospel and the Acts of the Apostles form an honourable and lasting testimonial to the diligence, fidelity, and general accuracy* of their author, than whom a mere eligible historian of the transactions he has recorded could not easily have been suggested. The notice he has taken of many in the church next in consideration to the apostles, we have heretofore observed, implies that he himself belonged to that class; and investigation has shown it to have been the fact, although his distinguished merit and qualifications soon occasioned the selection of him for an apostolic service. Many of that secondary order had, no doubt, "companied" with Jesus during his ministry; and from some of these persons would have been obtained several particulars relative to the early constitution of the Christian church, and some of the matter which the third Gospel contains, in addition to the narratives of Matthew and Mark; for instance, the account of the seventy disciples who are not noticed in those two Gospels, and the interesting incident of the journey to Emmaus, detailed, perhaps, as its vivid description would import, to Silas, by one of the two disciples who had been engaged in it. But not to wander too far into this tempting field of exploration, let it suffice to observe that, in addition to the relations furnished by inspired apostles of the momentous facts which are believed among us, their accounts have been confirmed, illustrated and extended to the important transactions of the succeeding age by one, who, himself of the "company" of the apostles and elders, and a chief man among

* The diligence with which he instituted his inquiries did not necessarily exempt him from the danger of making some few mistakes, unless he wrote under the influence of divine inspiration. Now himself not only lays no claim to supernatural assistance, but, on the contrary, grounds the fidelity of his history merely on the accuracy of his own researches.—MARSH'S *Michaelis*, vol. iii. chap. vi. sect. 2.

the brethren, was chosen to convey to Antioch their determination upon a momentous question which at that period agitated the church to its centre; who being subsequently selected by Paul for an associate in his apostolic labours, continued to adhere to him through unnumbered perils and sufferings, accompanied him when sent a prisoner to Rome, and when all others forsook the *aged* apostle, was "faithful found among the faithless, faithful only he." To him, "the brother whose praise was in the Gospel throughout all the churches," do we owe the third Gospel, the inestimable "treatise of all that Jesus began both to do and to teach until the day in which he was taken up," and the admirable history of the infancy of the church, and of the early diffusion and reception of the Gospel among the Gentiles in defiance of heathen idolatry and power, of Jewish bigotry and persecution, and of the wiles and *perils* of *false brethren*. My firm conviction is that we should gratefully accept such testimony as establishing "the certainty of those things wherein we have been instructed;" the *certainty*, I mean, as far as fallible mortals may attain to such assurance on human and historical testimony. The author of the epistle to the Hebrews expresses a strong persuasion of these things in language and sentiment resembling some of Luke's preface when he asks, "How shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord, and *was confirmed unto us by them that heard him;* God also bearing them witness, both with signs and wonders and with diverse miracles," &c. (Compare Hebrews ii. 34, with Luke i. 2 and Acts ii. 22.)

Let me remark here that the tone of this passage of Hebrews is more suited to a companion of apostles than to one who could say, "I neither received it (the Gospel) of man, neither was I taught it, but by the revelation of Jesus Christ." Whoever penned this epistle was an intimate friend of Timothy, writing at a distance from Italy;—"Know ye not," he writes at the close of it, "that our (the) brother Timothy is set at liberty;—they of (from) Italy salute you."

In conclusion, I offer this conjecture: the epistle to the Hebrews was composed by Luke, *alias* Silas, shortly

before the destruction of Jerusalem (x. 37), to the Jewish Christians of Syria—to whom he had formerly conveyed the apostolic decree—soon after the decease of Paul and Peter at Rome, on which occasion Timothy might with many others have suffered imprisonment and have now been liberated. This was a seasonable and suitable address to the persons it was evidently intended for, from one who had been the associate of the two great apostles, and who well understood the spirit and purpose of the two dispensations so eloquently illustrated and contrasted in this anonymous epistle.

Vive, vale: si quid novisti rectius istis,
Candidus imperti; si non, his utere mecum.*

Your faithful and obliged,

E. Φ. Δ.

DEATH PUNISHMENT FOR CRIME.

REPORT OF THE SOCIETY FOR THE DIFFUSION OF INFORMATION ON THE SUBJECT OF CAPITAL PUNISHMENTS, LONDON, MAY 14. 1845.

In placing before the Members and Correspondents of the Society the annexed Statements of Receipts and Expenditure, your Committee adopt the present as a fit occasion for taking a short review of the progress which has been made in the abolition of Capital Punishments, and of expressing their confident belief that the cause in which they are associated together, will continue to advance and prosper, until their cherished wishes are realised and their labours triumphantly rewarded, by the erasure of the penalty of death from the statute-book of the realm.

But before entering upon the brief outline here proposed, they must advert to some matters of painful remembrance—the heavy loss sustained by the Society, in the death of its royal patron, the Duke of Sussex,

* Farewell! and if a better system 's thine,
Impart it frankly, or make use of mine.
FRANCIS' HORACE.

and of two of its most distinguished members—their late chairman, William Allen, and John Sydney Taylor. Both these excellent men laboured steadfastly and ably in the noble effort to teach men the sacredness of human life, with an amount of zeal, assiduity, and energy, for which no acknowledgments of gratitude can be too warm.

Your Society was formed in the year 1828. Since that period, the valuable exertions of its supporters have been followed by such success as must equal the reasonable expectations of all, however it may fail to satisfy the sanguine hopes of many. Such at that time were the sanguinary operations of judicial proceedings that in the metropolis alone, during the year 1829, no fewer than twenty-four persons perished on the same scaffold, none of whom had been guilty of bloodshed; thus confounding all degrees of criminality in the one exterminating doom of remorseless vengeance. Twelve years have now elapsed without an execution, except for murder, for any crime committed in London or Middlesex.

Previous to 1828, the propositions for the mitigation of our criminal laws, which received the sanction of the legislature, were few and insignificant. Romilly, with a fidelity and perseverance that could not be surpassed, had, indeed, during many years of labour, done much to awaken both Parliament and the country to a sense of their atrocity. But (though he sowed good seed, which in later times has produced abundant fruit) he succeeded in carrying only some small measures, where the punishment of death had fallen into disuse for many years before. He had, certainly, the aid of an association, whose disbursements were handsomely provided for by numerous annual subscriptions; but he was not sufficiently backed by that great engine of enlightened opinion, the public press.

Sir Robert Peel also, in his acts to *consolidate* the criminal laws, repealed a large number of capital enactments, which had become obsolete, because it was impossible they could any longer be enforced. His work was of great value in reducing, within narrow limits, the multifarious enactments of centuries, which were

scattered through the statute-book; but it did not "purify our code from barbarism, and render it consistent with the principles of Christian civilisation."

These reforms were chiefly valuable as a breach in the outworks of the old system of sanguinary laws, and as clearing the way for more substantial alterations. The year 1830 witnessed the first signal triumph of the cause, during the progress of a bill to consolidate the laws of forgery, when a majority of the Commons voted the repeal of the capital penalty, notwithstanding the unremitted exertions of ministerial influence. The penalty of death was, indeed, restored in the passage of the measure through the House of Lords: but it, nevertheless, became evident to all that it could no more be inflicted for that offence; especially as the decision of the Commons had been sustained by the petition [presented May 24. by Henry (now Lord) Brougham] of more than a thousand bankers.

The Session of 1831 was occupied by debates on reform of Parliament, and was followed by an early dissolution. In the following year, three most important bills for the repeal of the punishment of death were proposed:—by Lord Auckland, then Master of the Mint, for false-coining—by Mr Ewart, for horse-stealing, sheep-stealing, cattle-stealing, and stealing in a dwelling-house—and by Lord Denman, then attorney-general, for forgery. All these measures, (with two exceptions, as to forgery, made in the House of Lords) passed both houses of Parliament, and received the royal assent.

In 1833, Mr Barrett Lennard carried his valuable proposition to exempt housebreaking (as distinguished from burglary) from the extreme penalty of the law.

In 1834 and 1835, on the motion of Mr Ewart, returning from transportation, stealing letters from the post-office, and sacrilege, were removed from the catalogue of offences punishable with death; and in the former year, the disgraceful provision for "hanging in chains" was erazed from the statute-book, attempts having been made to revive that odious practice at Leicester, and some other assize towns.

Mr Ewart's bill for enabling prisoners' counsel to ad-

dress the jury in charges of felony, having encountered opposition during four sessions, at length passed the Commons in 1836; but not unmutilated, as a clause was introduced giving the prosecution alone the right of a *second* speech where the prisoner called any witnesses, except as to his general character. This manifest injustice, which does not exist in the courts of Scotland, has led, in numerous instances it is believed, to the conviction and punishment of persons not guilty of the crime imputed. And here it should be remembered that it was owing to the humane advocacy of Lord Lyndhurst that the bill passed the Upper House. In this year also it was that the bill undertaken by Mr Aglionby passed into a law, for putting an end to the custom of executing, within forty-eight hours after sentence, all persons convicted of murder—a custom which had "occasionally"* cut off with cruel precipitation those whose innocence was discovered too late. It is remarkable that in the first case after the act passed, and which was tried at Exeter, a prisoner who received sentence, was saved from death by having time to prove that the witnesses were mistaken as to his identity.

Your Committee cannot pass from the enumeration of these reforms, effected during the reign of William the Fourth, without paying a just tribute to the memory of that benign sovereign. His merciful disposition conduced most effectively to their success. Even in the cases of persons sentenced to death, he is known to have often expostulated with his ministers; and the clemency of the prince sometimes prevailed over the sterner natures of his responsible advisers.

In 1837, a large number of capital offences was at once swept away by Lord John Russell's acts. They included "cutting and maiming," and rick-burning,—for which the punishment of death was altogether abolished; and attempts to murder, robbery, burglary, and arson, where it was reserved only in cases of extreme aggravation. The importance of these acts is best illustrated by the fact that the number of persons sentenced to death, which in 1837 amounted to 438, had

* Second Report of the Criminal Law Commission, p. 38.

fallen in 1839 to 56. As to their statutory provisions, they were founded on the advice of the Criminal Law Commissioners, appointed in 1833, who recommended the retention of this penalty in *nine classes* of crime.* Upon this question, Mr Ewart moved a resolution of the house restricting it to the case of murder, which motion was negatived by a majority of one, the numbers being 75 to 74. It is satisfactory, however, to know, that, omitting three instances of *attempted* murder, no *execution*, except for murder, has since been permitted to take place in England and Wales: although the same Commissioners had stated that "they were of opinion that in all the cases enumerated [viz. nine classes of crime] it was desirable, if it were practicable, that *death* should be *invariably* inflicted agreeably to the dispositions of the law, subject only to the exercise of the royal prerogative of mercy."† It should not be forgotten that, when Lord John Russell's bills reached the Upper House, a very important amendment was made by the insertion of a clause to abolish capital punishment for demolishing buildings in a riot, moved by Lord Lyndhurst, and argued with success.

The subject was again debated in the House of Commons in 1840. The event is memorable. For the first time in the history of Parliament, a resolution for the total abolition of the punishment of death was moved by Mr Ewart; not with any hopes of immediate success—such would have been chimerical—but for the sake of that public discussion which is always favourable to a cause of truth. It was of course rejected; the time was not yet arrived for its adoption. But some nominal defeats are real and substantial victories; no fewer than 93 members voted in its favour, and the result may therefore be justly numbered among the signal triumphs of the cause.

On the motion of Mr Fitzroy Kelly, a measure of great importance was introduced in 1840, and carried in 1841, to abolish the punishment of death in certain cases, to which the Committee forbear here to make

* Second Report of the Criminal Law Commission, p. 33.

† Idem. p. 33.

other allusion. As passed by the Commons, it included more cases of crime than the Lords would allow to escape that penalty: and accordingly they still farther reduced the provisions of this bill, which originally embraced every offence remaining capital, excepting murder, and high treason.

Mr Serjeant (now Judge) Jackson came into office as solicitor-general for Ireland in 1841, and taking advantage of his official position, introduced a bill in 1842, for extending to that kingdom all the mitigations effected in the English law. His efforts, unostentatiously but sincerely made, were crowned with success. Some of these mitigations are not yet extended to Scotland.

In this very short outline of sixteen years' proceedings, there is not space to notice various matters referred to in the correspondence of the committee with their valued coadjutors throughout the kingdom: but they cannot omit some allusion, however brief, to the bill of Mr Fitzroy Kelly, for creating a Court of Appeal to rectify erroneous decisions in criminal cases, so that liberty and life, in Britain, may have at least the same protection that is secured to property. This bill was introduced in the session of 1844, but ultimately withdrawn on the Home Secretary pledging his word that the subject should receive the full consideration of the government.—The result is not known.

Such are the numerous experiments made of late years in the substitution of corrective for vindictive punishments; and no injury has accrued to public safety, or individual security. On the contrary, the persons and property of men are now better protected than before. There were some who declaimed loudly of the danger of dispensing with the punishment of death; but of the numerous mitigations of the law which have been effected, they can fix upon no instance which has been unsuccessful.—They are silent now.

Your Committee find, that since the year 1810, upwards of 1400 persons have been executed for crimes, which have ceased to be visited with the extreme penalty; and which society is now, at length, ready to admit it is needless to punish with death. This strongly

illustrates the great advances which have been made towards a more Christian system of legislation. It is, however, a melancholy reflection, that this large number of lives should have been sacrificed, as now confessed, to no purpose; and that men, from fancied notions of public expediency, since proved to be unsubstantial as a shadow, should have been so free to take away the life which God gave, and to cut short to sinners the only season of repentance.

Murder remains the one crime for which death is *actually* inflicted. It appears to be enforced not upon any grounds of public policy, but rather on the Jewish maxim of exacting life for life. Its retention or repeal for that offence is now the single point which can engage the minds of men. The cause of the abolition of capital punishment is thus at length brought within a narrow compass. Your committee have reason to believe that it is making rapid strides in public opinion; and they trust that, whenever it is again brought before the attention of Parliament, they may receive from their supporters the same zealous assistance and cordial co-operation, which on many former occasions have been so freely offered, and so effectively given.

TO THE SKY-LARK.

——" Around thee is illimitable light,
Thou lookest down, and all appears to shine
Bright as above ——"

Bird of the breezy, viewless air,
Awakener of the Spring;
Thy gladsome voice spreads everywhere
Whilst thou art on the wing!

Thou feel'st the joyous influence
Of Earth's renewing green;
All Nature's hues steal on thy sense,
Inspire thy notes, unseen.

The Sun, the glorious Sun, thou greet'st
With song at early morn;
And when he sinks, and ere thou sleep'st,
Thou see'st the bright stars born.

And man thou cheer'st, when he at dawn
To toilsome labour hies;
Deep'ning his thoughts, when Eve puts on
Her vest of starry dyes!

Aloft thou soar'st, almost above
The reach of human eye;
Thou bear'st a sweet ideal love
For the *beautiful on high!*

Yet for Earth thou hast a sympathy,
E'en as thine instincts show;
Blending the sunlight of the sky
With the *beautiful below!*

E. W. G.

THE LORD'S SUPPER.

THIS most interesting and affecting commemoration, so emphatically enjoined on his disciples by the Saviour of the world, so faithfully and universally practised by the early followers of the Cross, into what grievous perversion, and consequent neglect has it fallen? Simple and morally beneficial in its institution and purpose, that simplicity can scarcely be recognised amidst the superstitious usages to which it has been degraded; the beneficence has been exploded by anathema, and the moral object been exchanged for exclusiveness and bigotry. Statecraft and priestcraft have in turns played their tricks with the Holy Sufferer's parting solicitation of REMEMBRANCE; the one linking it with corporations and with gibbets, making it the alderman's passport to office, the felon's countersign for endless glory; and the other clouding it with gloom and mystery—the adoration of bread for the unchangeable Jehovah, the cabalistic seal of redemption and perfectibility.

Of all the strange metamorphoses which pure Christian truth, and simple religious observance have undergone, none are so extraordinary as those by which this delightful commemoration has been marred and disfigured. It is not strange, perhaps, that that disfigurement should have engendered vain fears and extravagant fancies as to its participation, or have led to its rejection on the part of many who, arguing from its abuse against its use, have discarded it as obligatory on the present generation. But the fallacy of the one conclusion is on a par with the terrors and alarms of the other. The neglect of the request of Christ, *thus to be remembered*, on the part of those who admit its validity, and have attained reasonable and Scriptural conceptions as to its nature and purpose, would seem capable of no justification. That that neglect has long been the subject of sincere lamentation by many of our Christian brethren, we are aware, as also that earnest desires have frequently been expressed to find remedies for the cure of the evil.

It has long appeared to us that the *monthly* repetition of the Lord's Supper by our *churches* in England —it would be nearer the truth to say by our *ministers*, for few save the minister and his family regularly attend the stated observance—has been one cause of this neglect. Slight excuses have been deemed sufficient preventatives of attendance this month, and others as trifling the next month, for putting off attendance to a more "convenient season," till non-attendance became habit, and not exception. The dismissal of the congregation previously to the celebration, as if they had neither part nor lot in the matter, has doubtless given an air of secrecy and mystery to the service, and led numbers to imagine it was a private table and not the Lord's, designed for a caste or class, the initiated few, and to which the many would not be welcome. Shreds and patches of superstitious feeling and sentiment have clung to many otherwise enlightened individuals, in relation to this service; strange and incongruous fancies have been indulged, in quarters where the existence of such follies could not have been anticipated, and would scarcely be credited. These things, commingled with ignorance of the purpose of the service, misapprehen-

sion of its nature and objects, have deterred, and are deterring thousands from joining in a celebration from which they would derive fresh motives to duty, renewed impulses to gratitude, earnestness, and exertion.

The expressions of regret, in connection with this subject, uttered by the Rev. William Turner, at various times, in the course of his long and useful connection with the congregation of Hanover Square Chapel, Newcastle-upon-Tyne, might have been adopted, we apprehend, with equal truth and justice, by very many of our Christian brethren in other portions of the kingdom. In "A Short Sketch of the History of Protestant Nonconformity, and of the Society assembling in Hanover Square, Newcastle," 1811, Mr Turner says,— "With regard to the Lord's Supper, which is celebrated on the first Sunday of every month, it is to be lamented that it is, in general, so thinly attended, and that so many abstain from joining in it altogether, as it is certainly capable of being improved into an occasion of exciting sentiments of thankfulness to God for the mission of his Son; of gratitude and love to the Lord Jesus Christ; and of earnest desire to reap the benefit of his mission, ministry, death, and resurrection, by a due improvement of the motives to obedience which these important events suggest in such abundance." In 1827, in a discourse celebrating the centenary of the opening of the chapel, Mr Turner again refers with sorrow to the paucity of attendance at the Lord's Supper, and points out what he deems some of the causes, and suggests the appropriate remedies. In the following year, in a sermon on "the obligation and proper purposes of the institution of the Lord's Supper," he alludes to the want of success attendant on the hopes he had indulged of the removal of obstacles to increased attendance: and in his Farewell Sermon 1841, in similar language to that employed fourteen years before, the venerable pastor declares,—

"There is one branch of our stated service which is often so thinly attended that it can scarcely lay claim to be considered as a part of public worship, though so much pains have always been here taken to strip it of the disguise which superstition has thrown over it, and

to place it on a rational foundation; I mean the ordinance of the Lord's Supper, which, as administered among us, is surely well calculated to keep alive the memory of our Saviour's death and resurrection, and a grateful sense of the blessings which we enjoy as his disciples; to strengthen our good dispositions and virtuous purposes, and to unite us to each other and all our Fellow-Christians in the bonds of brotherly affection. Some, perhaps, may say they are too young to engage in this serious and awful service. But to say nothing of the superstitious ideas which have dictated such an objection, what can be more serious, what more truly awful than to worship the Almighty God, in which they daily engage without scruple? And if they are only old enough to be sensible of the advantages of Christianity, it is surely peculiarly natural and beautiful, and may therefore be especially expected, that the warm susceptibilities of the youthful mind should eagerly embrace so easy an opportunity of expressing its affectionate and grateful sense of them.

"I trust that none are prevented from attending by the secret supposition that they would be bound, by this additional expression of their faith in Christianity, to greater strictness in the observance of its precepts than they are at present inclined or obliged to. Such an objection would be as wicked as it is weak; for every Christian is bound to do the whole of his duty, and his attendance at the Lord's Supper will not oblige him to do more than the whole. It supplies, indeed, an additional motive, and gives a force and energy to old ones; particularly, by applying to the principle of gratitude, to excite in a powerful manner to that liberal service which worketh by love. But it is a new idea in the theory of morals, whatever it may be in the practice, that the neglect of known advantages and motives will be admitted as an excuse for laxity of conduct."

It is very commonly believed, or at any rate it is frequently asserted, by those who are opposed to the principles of Christian Unitarianism, that Unitarians never celebrate the Lord's Supper; and this non-compliance with the request of their Master is adduced as a corroborative proof of their utter denial of Christ.

In the sense in which this orthodox assertion is generally made, it is not true; though, in common with the ministers of many orthodox churches, the Unitarian has cause to lament the small number of communicants who do faithfully and regularly comply with the injunction of their Lord. The prevalence of this calumny presents, however, an additional motive to regular and increased observance of the Lord's Supper on the part of all who would not put a hindrance in the way to the diffusion of pure and undefiled Christianity.

The Unitarian churches of Ireland celebrate the Lord's Supper twice a year, and the attendance, we believe, is large. The Unitarian churches of Scotland observe it every quarter, and the communicants bear a great proportion to the respective numbers of the different societies. It has been Mr Harris's practice, during his residence in Scotland, to make the Lord's Supper a part of the usual religious service on the Sundays of its celebration. Twenty years' experience have proved the utility of the practice, in the removal of prejudices against the Unitarian faith on the part of opponents; the dissipation of misconceptions and fears, in reference to the service on the part of Unitarians themselves, and in the constantly increasing attendance at the table of the Lord.

Learning from the preceding extracts of discourses of his respected predecessor, confirmed in conversation with individual friends, that at no time within their recollection had the attendance at the Lord's Supper in Hanover Square Chapel been numerous, and that latterly even the former small number had dwindled to a few individuals, it seemed to the new minister to be on every account desirable that the experiment should be made, whether, by the adoption of the plans to which he had been accustomed in Scotland an additional attendance could not be secured, and the solemn and important purposes of the institution be more generally furthered. In pursuance of this object, on the last Sunday in June, he addressed the congregation on the subject, explaining the origin of the Feast of Remembrance, detailing its corruptions and perversions, replying to objections from whatever cause originating, and urging general and faithful compliance with the

Saviour's injunction. He then gave notice that the following Sunday would commence the first *quarterly* celebration of the service, stated the mode in which it would be conducted, and invited those friends who designed to join, to take their seats at the commencement of the forenoon worship in certain pews adjacent to the communion table; and that he should be happy to converse with any members of the society who might desire additional information during the intervening week.

Sunday, July 6, the order of the forenoon worship was as follows:—Hymn, prayer, sermon; brief notice of the Lord's Supper, declaration of free communion, invitation to all to participate; hymn, prayer, and address at the Lord's table, distribution of bread and wine, recitation of passages of Scripture; hymn, prayer, benediction. *Rather more than one hundred persons* partook as communicants, whilst the whole congregagation manifestly joined in the solemn interest which pervaded the assembly, and in the heartfelt thanksgivings which went up from that Christian gathering. It was a day never to be forgotten by numbers who then for the first time sat around the table of their Master; whilst to those who had often sat there, it imparted sacred pleasure to witness and welcome others of their fellow Christians as partakers of their joy. To all present, it was a season, it is hoped, of hallowed and sanctifying interest and influence.

It has been judged right to give these particulars, from the knowledge that many of our brethren, in different parts of the kingdom, have long been desirous of effecting changes in the time and manner of celebrating the Lord's Supper, and of exciting greater attention to the duty of its faithful observance, and of ensuring increasing attendance on the part of members of Unitarian congregations. The success attendant on the experiment in Newcastle, so much greater indeed than could reasonably have been previously anticipated, seemed to call for the notice that has been given of the measures which led to it, and will excite, we doubt not, consideration as to the propriety of adopting similar plans for the attainment of like results.

REVIEW.

The Unity of God, the distinguishing feature of the Jewish Faith; a Sermon by the Rev. Morris S. Raphall, M.A. D. Ph. Preacher of the Synagogue, Birmingham. Yarmouth, W. Alexander.

THIS discourse was composed at the request of the Rev. Hugh Hatton of Birmingham, "who was desirous of placing before his hearers, *an authentic Jewish statement of the doctrine of the Divine Unity.*" Well was it for the sacred interests of Divine Truth that Mr Hatton made that request, and ably and powerfully has the request been responded to in the admirable sermon by Dr Raphall. Vain and futile have we ever considered the attempt to convert the Jews from Unitarianism to Tritheism. Not thus will they be brought to the acknowledgment of Christian truth. This sermon presents additional evidence of the folly of such an attempt.

In addition to his many efforts in behalf of pure religious truth, and in furtherance of the improvement and welfare of mankind, our venerable friend Mr Alexander of Yarmouth, struck with the force and beauty of this discourse by Dr Raphall, requested permission to reprint it, and has now issued this edition. Widely should it be circulated. His reasons for seeking the republication are so excellently stated, that we gladly give them from the appendix:—

"The Publisher of Dr Raphall's Sermon in a separate form, having accidentally met with a copy of Nos. 1 and 2, of the "Jewish Chronicle," which contained it, was, after an attentive perusal, so impressed with its intrinsic excellence, that he immediately determined on endeavouring to obtain the learned Doctor's permission to reprint and publish it. With the pious Author, the Publisher of the Sermon also considers the Doctrine of the UNITY of GOD as the "SUN in the firmament of Religious Knowledge." But to that Essential Doctrine a vast majority of professing Christians pay little or no attention. As regards that all Important Truth, he knows of no modern publication so well calculated to make an impression on the minds of those who will read and investigate, as this singularly appropriate Discourse.

"Therefore he ardently wishes for its general diffusion among both Jews and Christians. Could this clear and admirable Treatise be generally and attentively perused,

it is confidently persumed it would be instrumental in effecting great good; so well is it adapted to bring the parties into friendly contact with each other.

"May not the Aged Publisher, of this truly appropriate Sermon of the learned Jewish Doctor, be permitted further to observe:—

"That, trained from his birth in the principles of reputed Orthodoxy, he was even in his boyhood perplexed and bewildered by what appeared to his young mind strange inconsistencies in the Doctrine and Worship of the Established Church, which he regularly attended, not only on Sundays but twice in the week besides. Thus, at the early age of seventeen years, he became an inquirer, he trusts an humble and impartial one, and during a full half-century he has had a growing persuasion, and, for many late years, the fullest and firmest Conviction of the Truth and absolute Certainty of the great fundamental Doctrine of the Unity of God, so ably advocated by Dr Raphall.

"In the eighty-third year of a life, not passed in heedless indolence, he ventures to presume, he is not indulging egotistic vanity in calling on professing Christians to rouse themselves from the almost universal apathetic indifference to great primary truths (into which they seem to have fallen), to a lively attention to the simple Facts and genuine Doctrines of Divine Revelation. In sober earnestness he urges each individual to search and investigate for himself, and sacredly and fearlessly to hold fast and resolutely follow his honest convictions."

MISCELLANIES.

Southern Unitarian Book and Fund Societies.—On Thursday, July 3, the annual meeting of the Southern Unitarian Book and Fund Societies took place at Chichester, Sussex. The introductory parts of the service of the chapel were conducted by the Rev. H. Hawkes of Portsmouth, and Rev. M. Davidson; after which the Rev. T. Madge, minister of the chapel in Essex Street, London, which was erected on the venerable Lindsey's secession from the Established Church, delivered an admirable discourse from Ezekiel xviii. 29, "O house of Israel! are not my ways equal?" from which he argued, from the appeals made in the Scriptures to human reason, its sufficiency to decide on revealed truth, and that it was solely by the use of this faculty that those, who decry it when used by Unitarians, judge themselves of the reality and worth of revealed

truth. After the service, the secretary, the Rev. E. Kell of Newport, Isle of Wight, read a report of the operations of the society for the past year, which drew forth several remarks and suggestions for more effectual operations in future. A large company of persons of both sexes afterwards partook of a public breakfast in the General Baptist Chapel, which was tastefully and commodiously fitted up for the occasion. In the evening, divine service was again performed at the chapel in Baffin's Lane, the Rev. E. Kell introducing it, when Mr Madge delivered a clear exposition of the Unitarian faith, from the gospel by St John, chap. xx. verse 31, "But these were written that ye might believe that Jesus is the Christ, and that believing ye might have life through his name." Mr Madge contrasted the plain declarations of Scripture with the Articles of the Church of England, supporting his deductions by citing passages from the works of some of the most distinguished divines of that church. After the repast, at which Mr B. Adames presided, and Messrs A. and T. Clarke acted as Vice-Presidents, several speakers addressed the company, declaring their conviction of the identity of Unitarian principles with apostolic Christianity, and that the cause was silently making its way among the members of the Establishment; in proof of which, the manner in which their views and claims on public regard were last year considered, when the Dissenters' Chapels Bill was before the Legislature, was adduced. The meeting was congratulated by the speakers on that bill having become the law of the land, whilst those present were reminded that two evils still existed to which they were obnoxious: the one was church-rates; the other the refusal of the established priesthood at various times to bury their dead. The last of these evils, by a little exertion they might in many cases avoid, by procuring for themselves cemeteries; and as they would now be called on for no more money to defend their chapel property against inroads, they ought to be ready to assist in obtaining places, in which survivors might deposit their removed friends, receiving from the lips of an affectionate pastor all those consolations which their wounded feelings required, instead of having their feelings more deeply wounded by the clergy, in some cases, no doubt, conscientiously, but in others, most superciliously, refusing to pay the last honours to departed worth.—*Hampshire Telegraph.*

ERRATA.—Our friends will please make the following corrections in last Number, p. 312, 2d line from top, *for* was *read* were. 18*th line*, *for* respectively *read* respectfully.

THE

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DEATH PUNISHMENT FOR CRIME.

[REJOICING, as we do, in the attention which is now exciting to this great question, we think the labours of those who led the public mind in relation to it, at a time when the hangman was more esteemed than he is now, should be held in grateful remembrance. Sixty-one years since, the following paper was read before the Literary and Philosophical Society of Manchester, by the Rev. William Turner. It was published in the second volume of the Memoirs of the Society, 1789. During the course of years which have elapsed since this "Essay on Crimes and Punishments" was delivered, remarkable and salutary changes have been introduced into the penal code of our country. That code is more Christian than it was. The combined exertions of the wise and philanthropic of all sects and parties, religious and political, will render Christianity, in deed and in truth, and not merely in common phrase, "part and parcel" of British law. Christ will exclude Draco; love displace cruelty; and wisdom and benevolence devise and apply remedies for crime, issuing in reformation and happiness. To the now venerable author of the following observations, it must be a source of Christian gratulation that his labours in this great work of mercy, combined with those of like-minded men, have had their influence in paving the way for salutary and beneficent changes.]

ESSAY ON CRIMES AND PUNISHMENTS. BY THE REV. WILLIAM TURNER. Read March 24. 1784.

From the original imperfection of human nature in general, and the different opportunities and talents of individual men, imperfect and different judgments will necessarily arise, some of which, at least, must consequently be errors. These will lead to the formation of different dispositions and habits; of which, those founded on right reason and a proper judgment of things must be good, while those founded on error and a perverted judgment of things, must, in that proportion, be depraved. These different dispositions will lead to correspondent actions, which will be good or bad likewise; and as far as they are the one or the other, will be proportionably useful or detrimental to the authors of them, and to the society of which they are members.

Since, then, our errors may produce so important effects to ourselves and those with whom we are concerned, it is of the greatest consequence that we should early correct all such as may lead to hurtful actions. This will be best effected, by considering attentively our various relations with respect to other beings, the advantages we derive from such relations, and the duties incumbent upon us in consequence of them.

Now, we shall find, that when man was first created, he was placed in a world so constituted, as that, by the practice of certain personal and relative duties, he might best promote his own happiness, and that of his fellow-creatures. He was thus made subject to a moral law, engraven, as it were, upon his mind, for the due observance of which he was left accountable to his Almighty Creator. But in process of time, as mankind multiplied upon the earth, and violations of this original rule of action increased continually in frequency and enormity, it became necessary for men to unite together, in distinct and separate bodies, for mutual protection and defence; and hence would arise the first forms of civil society.

Thus we find that the human race are subject and accountable to a moral and a political law. At the head of the one is the great Creator of all things, as the supreme eternal Legislator and Executor. At the head of the other, are certain civil governors, who are appointed to discharge these important offices in those temporary societies, into which men enter during their continuance in this world.

Each of these constitutions of government is attended with many advantages, the one promoting our moral, the other our political happiness.

With respect to the former, however, the eternal laws of moral obligation, with the different degrees of moral enormity, are so deeply engraven on the human mind by nature, and so forcibly republished in the books of Revelation, that they seem not so much the objects of speculative disquisition: every good man is sensible of their obligation, and of the proper restrictions with which they are to be taken. But an attention to the rules by which actions are estimated in a political view, is highly necessary for all men, whatever be their moral character; since otherwise, they may be misled by the idea that the same general rules obtain both in the Divine and human governments, under the political as well as the moral constitution; so that, if they be careful to keep within the bounds of strict morality, they can never become amenable to the laws of civil society.* This, however, is, doubtless, an error as will appear from the former part of the following essay, the proposed object of which is,

First, To point out the difference between moral and political transgressions, with their respective punishments; so far, at least, as may enable us to form some idea of the rules which the legislator should observe, in his attempts to correct the disorders of society: And,

Secondly, To offer some remarks on the proportion of punishments to offences; and to inquire into the right, utility, and success, of *severe* civil institutions, particularly of capital punishments.

* Compare Judge Forster's preface to his Reports, quoted in the last page of this essay.

As we have divided transgressions, so we may distinguish punishments, into moral and political, and with respect to each of these may consider, the *end*, the *subjects*, the *nature*, and the *measure*, of punishments.

I. The *end* of *all* punishment seems to be the same, viz. the prevention of future crimes; which is effected, either by reforming or tying up the hands of the offender himself, or by deterring others from the imitation of his example. This is the only ground upon which punishment can well be justified; for barely causing the offender to suffer, without producing any further effect, besides that it is no proper satisfaction, seems to imply too much of a spirit of revenge or malice; which we cannot, without blasphemy, suppose to actuate the Divine Being, and which is disclaimed by every earthly judicature.

II. But in the *subjects* of punishment we shall find a much greater disagreement; and, indeed, the *purposes* of moral and political government are so different, that we may naturally expect it. The purpose of the former is, *to train up rational beings to the highest moral perfection*; moral actions, therefore, alone, must be subject to its laws, which are calculated to obtain their end, by holding out rewards for actions proceeding from a good principle, and punishments for those which arise from a bad one. The purpose of human governments, on the other hand, is merely *the preservation of its various advantages to the several individuals of the state*; and, therefore, those actions which tend to interrupt the enjoyment of these advantages, by disturbing the peace and good order of society, are the *only* subjects of human laws.

This distinction also necessarily arises from the different powers of the judges, as well as from the different ends of the institutions. For since all things are open to the Deity, so that he can discover not only the actions, but even the most secret thoughts of men, he is a proper judge with respect to the spring or principle of any action. But since the wisest human legislator cannot undertake to determine, with certainty, the motives which have led to the performance of any action, he must not pretend to punish according to their moral

enormity; but he is an adequate judge of the political benefit or harm to be expected from any particular action, or general course of conduct; and may, therefore, justly restrain and punish all such as he is convinced are inconsistent with the peace of that society over which he presides, without inquiring whether they proceed from a good or bad moral principle. The infatuated murderer of the Duke of Buckingham was probably influenced by the best motives to the commission of such an offence; but whether this was actually the case or not, nay, though the magistrate had been fully persuaded that it was, he would not, therefore, have been justified in acquitting him, since he would by that means have afforded an opportunity for every murderer (nay indeed for any offender) to plead the same excuse; which, as no plea of this kind can with certainty be contradicted, would make way for the introduction of every kind of licentiousness, and quickly bring on the total overthrow of civil society. He was therefore obliged, whatever his private opinion might be, to punish the delinquent *as guilty of an offence against the laws of his country;* and as for the rest, must content himself with the reflection, that it is in the power of the Divine Being hereafter to ratify or revoke his sentence; to reward Felton, as a lover of his country; or to recompense Villiers, for the misfortune he suffered as the devoted victim of blind party-rage.

We may from hence infer, by the way, that the *opinions* of men cannot, with propriety, come under civil jurisdiction, every man being accountable, in this respect, to his moral governors only, his conscience and his God. It is time enough for the civil magistrate to interpose, when opinions manifest themselves in the conduct* of those who profess them; and, then, if the actions they occasion are hurtful to society, he has a right to restrain *them*, without troubling himself to inquire (because he cannot determine) whether the principles which gave rise to them are true or false.

We may also remark, in a cursory manner, that this view of human punishments furnishes a strong presump-

* Pudsey-Ordination Service, Q. III. p. 60.

tive evidence in favour of the doctrine of a future retribution, in which, all the apparent injustice of more imperfect courts will be rectified, and a society be established, whose interests will be more closely connected with the strictest principles of virtue. And though we should allow, to those who contend for it, that the *natural* arguments for a future state are not sufficient of themselves to afford full conviction of its certainty, yet when, since the promulgation of Christianity, we are convinced of it by another kind of evidence, it is not, surely, degrading Divine Revelation, to show that its doctrines are consistent with right reason; since both are the gift of the same Almighty Being, from whom contradictions cannot arise.

III. We are now come to the *nature* of punishment. Concerning the nature of those punishments which will be inflicted by the Deity in consequence of immoral actions, it is impossible for us to determine in what they differ from human punishments, and how far they extend. Only we may conjecture that, as the moral government of the Deity is of a spiritual or mental nature, the punishments also will probably be mental; and may possibly exist as long as their subject, the mind. Human governments, on the other hand, being entirely of a temporary nature, the punishments they provide must be temporary also; such as may either *produce an amendment in the offender himself*, by laying before him such motives as may be sufficient to deter him from a repetition of his crime, or place him in such a situation, as shall take away from him all opportunity of doing further mischief. The first of these classes comprehends *fines*, *corporal punishments*, *imprisonment for a limited time*, and *temporary banishment*; the second class includes *perpetual imprisonment*, or *exile*, and *death*.

It is obvious that these sanctions carry with them different degrees of severity, which leads us to inquire into,

IV. The *rule* or *measure* of punishment.

The general rule of all punishment is, that the severity be proportioned to the enormity of the crime. But the difference between ethical and political virtue (*if*

such an expression may be allowed) is no where more apparent than in this article. The term enormity, when applied to crimes committed against the laws of morality, signifies the *moral depravity* of the action, which is diminished by any temptations there may be to commit it; since, as it requires greater fortitude to refrain from the commission of a crime, when it is recommended by numberless temptations, so these furnish an apology for the person, who has been so unfortunate as to yield to them. The *frequency* of the crime, particularly operating as a temptation, furnishes an especial excuse for its commission. And in like manner, all other circumstances, which may tend to induce a man to commit any given offence, act like negative quantities in arithmetic, tending to diminish the sum of enormity, and consequently to lessen the punishment.

But when any actions are considered as offences against human laws, the term enormity is not used in a moral sense, but signifies *the degree of detriment any particular action may occasion to the state.* And, by this rule, actions, in themselves of little or no moral turpitude, may be punished with the greatest severity, as is frequently the case with the crime of high treason; while, on the other hand, the vilest and most complicated acts of villainy, may, through a necessary defect of foresight in the legislator, not only pass unpunished, but even, in some cases, be rewarded. I am enabled to produce a case which will greatly illustrate what has been said; it comes from an authority which will readily be acknowledged to be unquestionable.* In one of the midland counties of England, not many years ago, an unnatural son hired a bravo to murder his father. In consequence of the old man's death, a proclamation was issued out, offering a reward to any one who would discover the offender, and a pardon to any accomplice *who was not the immediate murderer.* The son informed against the person whom he had himself hired, and upon his conviction and execution,

* Dr Aikin (a man never to be mentioned by his pupils but with gratitude and veneration) produced this instance in his Ethical Lectures, as a case which happened in Leicestershire, during his residence at Kibworth.

claimed and obtained the pardon and the reward. Now we cannot, if we wished it, conceive a more glaring instance of moral depravity; and yet, by human laws properly constituted, this most atrocious of all persons was not only indemnified, but rewarded, for that very action, in which his villainy was most eminently apparent.

In this view of the term, the *frequency* of any crime increases, instead of lessening, its enormity. For all crimes being hurtful to the state, their frequent commission ought to be carefully prevented, and the increase of them is an alarming symptom of political decline. When, therefore, any crime is often repeated, its punishment must increase accordingly, in order to counterbalance the additional temptation, which its general commission might otherwise occasion. Thus, in the year 1748, his late Majesty issued a proclamation, setting forth, that in consequence of the great frequency of highway and street robberies, he would pardon no person convicted of this crime for the space of a year to come; which was, in effect, an increase of punishment, as it took away the chance of escaping.*

For the same reason, all other temptations to the commission of crimes, are to be counterbalanced by such additional punishments as may furnish sufficient motives to refrain from them. Among these temptations, *difficulty of detection* is one of the most powerful,† and is on that account most generally and strictly guarded against. Thus, in clothing countries, to cut off, and take away a *part* of a piece from the tenter-hooks is a *capital* offence; but to steal the *whole* piece only subjects the delinquent to the punishment of *transportation*. The reason of this is, that if the whole piece be taken, it may easily be known by the marks of the maker, but if the piece be cut, the marks are lost, and the theft cannot be so easily discovered. And this principle was formerly carried so far in the Isle of Man, as Judge Blackstone informs us,‡ that

* A similar measure was pursued in the year 1783, with respect to robberies attended with murder or cruel usage.

† See the note on footpads, p. 379.

‡ Comm. Book IV. c. 1.

"stealing a horse or cow was only prosecuted as a trespass, on account of the difficulty of conveying them out of the island, or of secreting them in that small territory, while stealing a pig or a fowl was made a capital crime, as so small an animal might easily be devoured or concealed." This last instance is adduced, only to show how far a principle which is good, when moderately applied, may be stretched into absurd severity.

Thus we see, that, whereas the frequency of any crime, and the other temptations to its commission, *lessen* its *moral* enormity, and, consequently, diminish its punishment; these circumstances, on the other hand, *increase* the *political* enormity of an offence, and, consequently, increase the punishment also.

At the same time, it must be acknowledged, to be a very difficult part of the province of the human lawgiver, so to *proportion punishments* to *offences*, as to keep clear, on the one hand, of the inconveniences of too *lax* a sanction to the laws, and to avoid, on the other, the evils of too *severe* a one. In order to do this with exactness, it is requisite that there be previously obtained a full and perfect scale* of offences, classed according to their *political enormity*,† which perhaps is impossible; and we must afterwards be able to apply the several kinds of punishment which it is in the power of the civil magistrate to inflict,‡ in a due proportion to *degrees* of enormity marked down in the scale. He who approaches nearest to this ideal perfection, is the wisest and most perfect legislator; he who falls short of it must, in that degree, labour under great disadvantages.

For if the *evil consequences* of the punishment he appoints be less than the *probable advantages* of the crime it is meant to restrain, it will, in effect, be worse than no punishment at all; for then, what is gained by the crime, is gained not only securely, but *legally*. The article of smuggling will afford us a striking example. The *political enormity* of this offence seems not to have

* Beccaria, C. VI. † See above I. 4.

‡ See above, I. 3.

been sufficiently attended to.* It ought to be remembered, that other offences, without the exception even of murder, *immediately* affect *individuals* only; whereas, in this case, an immediate, open, and violent attack is made upon the property of the whole community, by endeavouring to defraud the state of those duties which make a part of its just revenues. One should therefore expect, that even the severest punishment would be provided against a crime of this nature: whereas we find, that all the ill consequence that generally arises to the offender, is the seizure of those goods, the duty upon which he thus illegally avoids the payment of;† and, in some cases, a small pecuniary fine. Now, if it be a chance of six, or ten to one, that such a seizure will not be made, is this sufficient to *deter*, nay is it not enough to *encourage* the smuggler to persist in a practice so highly detrimental to society?

If, on the contrary, the punishment be too severe, as is the case, at least whenever it is more than adequate to the prevention of the crime, the following pernicious consequences must necessarily ensue.

1. As human punishments cannot rise beyond a certain height, if the severer ones begin to be inflicted too low in the scale of offences, the highest punishments will be brought into use long before we reach the high-

* Except by Dr Franklin. See his admirable paper on smuggling in his Miscellaneous Pieces.

† This Judge Blackstone asserts (I. p. 317) is the only natural and reasonable punishment for smuggling; but at the same time laments its inefficacy, and the necessity of greater severity, in order to the restraint of a crime, "which," says he, "is no natural, but merely a political offence." But if this were a sufficient reason for lenity in the case of *smuggling*, it would be so likewise for *high-treason*. This admirable writer seems not to have attended to the distinction between moral and political enormity.

If it be objected that all *forcible* acts of smuggling, resistance to custom-house officers, &c. are declared by 19th Geo. II. c. 34, to be *felony*, it may be replied, that other crimes are here involved with smuggling; of which *shooting at* or *murdering* any one is felony by itself, and resistance to the officers appointed to execute the laws is a kind of treason. So that it is not smuggling, but *murder* and *treason*, that are punished by this statute.

est offence; the necessary consequence of which must be, that crimes of different degrees of enormity will be punished equally. From hence it will as necessarily follow, that such crimes will be looked upon as indifferent with respect to each other. Habitual offenders are accustomed to estimate crimes by their consequences, and not by their moral turpitude: whenever, therefore, the civil magistrate makes no difference between the *punishment*, they will be apt to make as little difference between the *commission*, of one, two, or more of them; according as it may suit their present convenience, or occasion less danger of detection.* Thus, if both robbery and murder are punished equally, the highwayman will naturally argue with himself thus:—"I shall be liable to the same punishment whether I rob this man, or whether I rob and murder him too; but if I rob him only, I leave an informer who will endeavour to bring me to justice; my safest way, therefore, is to put an end to him at once, and so place an effectual bar to all information, at least from that quarter." This is the reason which Judge Blackstone assigns, though there may probably be others, why in France they seldom rob but they murder also, whereas in China, where murderers only, are cut to pieces, they often rob, but never murder.† And he at the same time answers the question "why does not this principle operate in England, as well as in other countries?" by showing, that though the same punishment is provided both for robbery and murder, yet the robber has many chances of escaping, while the murderer is almost sure of having his sentence strictly executed: besides that a difference is made, both in the expedition and solemnity of the execution, and in the subsequent disposal of the body.

2. Again, if the same punishment must serve for different crimes, and the highest punishment is an ade-

* Can there be a better reason given why footpads more frequently accompany their depredations with cruelty than highwaymen on horseback, than that, as they are more easily pursued, it is their business to render the sufferers incapable of pursuit?

† Comm. B. iv. c. 1, p. 18.

quate satisfaction for the highest crime, for many crimes it must be *more* than a satisfaction, and therefore worse, that is, more detrimental to society, than the crime itself. The laws of Draco, we are told, were made on a different principle; he conceived *that the least offences merited death*, and he could find no greater punishment for the highest. But however those divines may determine on this subject, who contend *that every sin, being an offence against an Infinite Being, is deserving of an infinite and eternal punishment*,* yet certainly no politician will admit this lawgiver's principle. And we need not wonder that his dreadful code, emphatically, but properly said, to have been *written in blood*, was not suffered to continue long in force.

(*To be concluded in our next.*)

DEISM OR CHRISTIANITY?

FOUR DISCOURSES BY N. L. FROTHINGHAM,

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(Continued from p. 344).

THE DIFFERENCE.

Whom do men say that I, the Son of Man, am?—MATT. xvi. 13.

THEY said various things. They were not agreed. Some thought that John the Baptist had risen from the dead; as we are apt to connect a present wonder with some other that has recently agitated our minds. Others believed that Elijah had returned from the skies to which a chariot of fire was said to have translated him; for he was the most illustrious name among the Israelitish prophets, and a tradition ran that he was to be sent, "before the coming of the great day of the Lord." Others fancied that some one of the old seers of Judah had taken the form of a youth, and was breaking the silence of more than half a thousand years. They ac-

* Is it not at least as plausible to say, that every sin, being the action of a *finite* being, may be corrected by, and therefore is only deserving of, a finite and temporary punishment?

knowledged him as an extraordinary person; but who he was they differed in telling. When Simon Peter was asked his opinion, he made the memorable confession: "thou art the Christ, the Son of the Living God." To this the Son of man assented. He pronounced a blessing on him that uttered it, and declared that upon it his impregnable church should arise and stand.

One might suppose, then, that this question must be for ever laid to rest among those who profess his religion. But this is very far from being the case. Voices are divided now as much as they were in the beginning, though in other ways and upon other accounts. If we look at the church two or three hundred years after its founder withdrew from it his visible presence, we shall perceive that there were several ways of answering the inquiry in the text, "Who do men say that I, the Son of Man, am?" Many affirmed that he was God himself in the likeness of a man, or one of three mysterious persons composing the Godhead. This doctrine prevailed, and still prevails; though we who can neither find it in the Scriptures, nor reconcile it with them, consider it an unauthorized hypothesis. Many contended that he was a super-angelic being, but inferior to the Father both in nature and dignity, created himself, and yet the instrument by which the world was created. These rival parties shook nations with their contention, each divided into numerous forms of verbal subtilty, and by turns persecuted and triumphant for a long time. But this latter theory has been gradually fading from the field of controversy, till its uncertain outlines can hardly be traced. Again, there were others, who formed the third of the leading classes of opinion, into which the Christian world was distributed, in relation to the nature of Christ. These rested in that declaration of Peter: "Jesus of Nazareth, a man approved of God by miracles and wonders and signs which God did by him; whom God hath raised up after being crucified and slain; having loosed the pains of death, because it was not possible that he should be holden of it." They revered him as the special messenger of heaven, speaking with authority the words of eternal life, living and dying, and rising, and ascend-

ing, for the salvation of mankind. This is the belief that has recommended itself the most to us as a denomination. We account it perfectly scriptural, and it seems to us to meet the wants of the humble and devout mind.

But let us now leave these points of dissent and those elder ages, and come down to the state of our own religious times, and to further diversities of judgment.—Christ still speaks through the generations that have intervened, and asks, "Who do men say that I, the Son of Man, am?" We must prepare for an altered tone of reply. It is true that whatever was reveringly said before is still repeated, but there are other voices that have come in and increased in boldness, and some of them will have to meet as they best can the warning that he spoke against those, who should deny him before men, and be ashamed of his word. Various have been the degrees of departure in these modern days, and not in these only, from the truth written down for our learning. Some persons have taken the extreme of an irreligious hostility; while others, with a devout spirit and an unwilling incredulity, have tried and been almost persuaded to believe what evangelists and apostles have told; being drawn towards the Redeemer's congregation from the dark verge of philosophic doubt by the justness of their affections, and the needs and aspirations of their souls.

Begin with those who are the furthest off, who are wholly sceptics and renouncers.—"Who is the Son of Man?" The hardihood of unbelief has ventured to respond, No one. No such person ever existed. He is but one of the names of the sun in the ancient solar worship, and his twelve disciples are only the signs of the Zodiac;—for to such a sublimity of folly has an ingenius speculation been carried. Or else he is an imaginary being, moulded out of the realm of ideas; for so have men been led to belie the whole moral history of their race. These are the lengths to which perverted science and learning have gone. But, leaving these, let us come to the consideration of other errors, that are not connected with either learning or science. And the first that encounters us is worse, far worse, than the

one just mentioned. It does not deny the personal existence of the Son of Man, but with a wicked audacity decries him as an impostor. In the face of all that benignant wisdom and spotless excellence, in the face of all the veneration, and love, and holy hope that have followed his name through the world, there are men at this late time of day who repeat the charge that was brought against him in his lifetime, "nay, but he deceiveth the people." The atheistic poet, Shelley, in some of his distempered writings, speaks of "the Galilean serpent," that "forth did creep," and cries:

> "O that the free would stamp the impious name
> Of Christ into the dust!"

We find some explanation of such blasphemies in this, that the same man declaimed against religion itself, as a "prolific fiend, that tainted all it look'd on." And all this in the name of liberty and human progress; and with pompous phrases on "the beautiful idealisms of moral excellence;"—phrases that have not yet quite lost their power of captivation. The meek and lowly Jesus was, in his eyes, "an ambitious man that aspired to the throne of Judea." Happily, however, this insanity of unbelief is rare. The next class that comes forward is of those who regard the Saviour as a well-meaning enthusiast. They do not dispute the purity of his character, the elevation of his soul. But they suppose he was carried away by the fervour of his imagination to conceive himself to be something different from what he really was, and to be entrusted with a mission that was never assigned him. He who was so calm and noble only belonged, then, to a higher order of the visionaries and fanatics who have always abounded among men. He that declared like no other, and with such amazing results for humanity, the truth that he had received from God, spoke only the words that were suggested by an intense Jewish education on a too susceptible brain. He who compassed the whole of the earth and all time within the scope of his self-sacrificing love, was after all but the victim of a single, heated idea. But neither do views of this kind, it is likely, prevail to any considerable extent. The rejec-

tion of a Saviour does not usually assign such a reason, nor is unbelief apt to define its position with so much exactness.

I will call your attention to but one description more of persons, responding to that question of Jesus, "Who do men say that I am?" They approach much nearer to us than those that have been named hitherto. They seldom detract from the personal excellence of the Redeemer in the slightest degree. On the contrary, they represent this as pre-eminent. They love to lavish terms of admiration upon the great Jewish reformer, the sage of Nazareth. As if they would make amends for stripping him of the offices, which the New Testament ascribes to him, and the gratitude of mankind has accepted, they take pains to spread a gaudy colouring of rhetorical applause over his life and character. But they deny that he was "approved of God by miracles and signs which God did by him;" or that any thing out of the common course of nature accompanied his stay upon earth. They deny that he knew any more than others, excepting as there was a brighter spirit in him, or that he could do more than ourselves except so far as he was better than we. They maintain all the general truths that Jesus taught, as truths of natural religion; and therefore sometimes do, though often they do not, claim the title of Christians. Whether they do or not, they may be devout and good persons. This must be conceded, for nothing is more obviously true although for one I cannot look upon them as Christian believers;—Christian men, if you will,—but not believers. To them Jesus is an illustrious teacher, but no master. He possesses worth, but no special authority. Although one of the apostles says, "if Christ be not raised, your faith is vain, and we are found false witnesses," they say that he either revived because he never really died, or that if he had actually expired he never rose. Now, if his Gospel be a mistake, it is of no great consequence to me how beautiful they paint that error, nor with what empty parade of gilt language they may testify their respect for it. If he had no other credentials to speak from than might have belonged to one of the Scribes of that day, or one of the

pretenders of this, I am not much concerned to know of his doctrine. If a virtuous and discerning spirit, however transcendent you make it, was his only distinction,—if the heavenly glory that has gathered about his history is but an afterthought and a superstition,—if he was not really the personage that he claimed to be, if we can put the least reliance on any part of the record,—he is no Saviour to me. It is his promise that I want; his right to declare it, and his power to make it good. If no particular authority was given to him, and in this leading respect he also is "become weak as we, is become like unto us,"—I see no reason for setting up any more churches in his name; I see no propriety in continuing to spread upon a worn-out pulpit the Scriptures that have received the lie.* I know what is right in conduct without him. I can see the beauty of religious sentiments without him. But I cannot feel the assurance of faith without him. Here is wanted the testimony that he brought from on high,—the covenant that he confirmed,—the pledge that he gave and redeemed. Nothing is gained for that assurance by freeing him from the reproach of being an enthusiast or a deceiver. Indeed, it is difficult to see how his character can be thus freed, on any supposition that makes him less than the Christ of the Gospels. If he is not allowed to be that, the objectors may as well go back at once to the position that was mentioned at first, and say, he is no one,—fabulous altogether. For how can they separate one part of his words from another, and one part of his actions and life from another? Or what do they know of him at all but from those very writings which they throw into discredit? However they may extol him in high-wrought phrases, it is but like weaving a robe of rhetoric to throw over an ideal being; if it does not resemble still more the homage of the knee to the Prince of life whom they depose.

The four classes of opinion that have now been brought under our brief review, differ from each other in degrees of reverence, and in degrees of reasonable-

* 1 Cor. xv. 15.

ness also. Some of them may be held by men of the highest religious sensibility; men who are in love with truth; who have not only an earnest purpose of heart to walk uprightly among their brethren and before God, but who revere the precepts of the Gospel, and heartily strive for their more effectual spread in the world. One of them, the last, is consistent with great and venerating thoughts of that very Son of Man, whose mission to mortals they seem to me so sadly to depress. All of them, even the most repugnant of them all, may gather under their banner good men;—for, thank God, the excellent in moral worth are not confined to any profession or climate under heaven. In every nation, whether Christian or not, and in every Christian nation, believer or not, "he that doeth righteousness is accepted;"—of whatever colour, or tribe, or name, Jew, Mussulman, Deist, Pagan. Deliver me from the narrowness of thinking otherwise! Deliver us all from it, as we would justify a holy God in his Providence, and as we would have any enlarged perception of his will, and as we would embrace with a true sympathy his whole family here below! At the same time, I think we must be aware that these several descriptions of thinkers, whether more or less open to religious impulses, whether more or less confirmed in moral intents, are agreed in this single respect, that they renounce what we consider to be the special revelation of the Father through his Son Jesus Christ. They fall back and rest on what is called natural religion;—that is, those great religious truths, which the mind of each one is supposed to seize by its own power, which are seen by the light of reason only, and neither admit nor require the aid of any extraordinary testimony. Now we must at once perceive that the purest and best of these are widely distant from the views that all Christian instruction has hitherto presented. The churches of Christendom were not built on such foundations. They would never have been heard of, if no other basis had been laid. And they would now come down, or stand unregarded, if this were all. The rock would vanish from underneath them, and the oracle would be silent within, and the blessing would be stayed from

above. While their service remained, how altered must be its speech, in order to match so strange a revolution! While the psalm and ascription were yet sung, how changed would be their tone!

We should open our eyes, I think, to the difference that has now been described. We should look at it with candour and good-will, but with a steady decision. It is a great difference, exceeding great. It is wholly unlike every other that divides the Christian ranks. It never divided Christian ranks before, at least in this country. Not that it is new, for, on the contrary, it is extremely old. Its only singularity is found in the place where the doctrine I am opposing claims now to stand,—as a form of Christ's religion, and not, as it used to be accounted, its assailant. Other differences relate only to the interpretation of Scriptures which both parties receive as authoritative, but this involves the credibility of those Scriptures themselves. Who does not see what a vast remove it is? Here is a diversity of such importance that it ought not to exist, nor long can, under the title of the same denomination. It must sever that denomination sooner or later, and had best produce such an effect at once. The sect that takes within its embrace such opposite conclusions is self-destroyed. Let there be every other kind of fellowship and sympathy that you please, all social feelings, all personal regards, but no community that we can help of that distinctive name by which we are shown to the world. If liberal Christianity means only an unbounded license of speculation,—recognizing nothing as fixed,—admitting any extremes of opinion as the fair results of its free principle,—my place is not there. Unto that assembly, O my soul, be not thou united!

In reading the passage from which the text is taken a little further on, we come to the more direct question which our Lord put to his disciples; "But whom say ye that I am?" Let us listen to it as if it were addressed to ourselves. The train of thought to which it leads will be different in some respects from that just pursued, but not, as I think, disagreeing with it at any point. Who say ye that he is, in whose name you

were baptized, and under whose promise of mercy you hope to expire? Each one must feel, that if he was sent for our whole kind the message is to him individually. No one can believe for another. No one can redeem his nearest friend. Each mind stands by itself here. Who say ye? There are some who say nothing. They have thought nothing. Though they live among Christian institutions, and are in habitual compliance with them, Christ has come no nearer to them than as a sound and a custom. They hear and forget. They assent, perhaps, but reflect not. They have never set themselves with earnest deliberation, as they who must die and give account, to define the relation that the common Redeemer bears to them. This is a neglect that may be of heavier imputation than they are aware. To feel no concern for what has rocked and changed the globe, for what has been the defence and solace of humanity for many a hundred of years, to make up no judgment on so great a cause, and not to care to make up any, to sit in the public assemblies that it has convened, and under the church roofs that it has consecrated, and never trouble ourselves with the claims that it has upon our reverence, is an inconsiderateness that is surely unworthy of any persons of ordinary seriousness. I entreat any who are in such a state to come to an understanding with themselves, and that without delay. Frame some conclusion in your own thoughts, that shall justify you to your intelligence and consciences.

Who say ye that he is? While there are some, as has just been hinted, who may be startled at the question so personally pressed, and be bewildered with it, and not know how to reply; there are others who will make answer at once and with great confidence, but not, it is to be feared, aright. You may be able to repeat a great deal that you have been accustomed to hear, but which you have never verified or placed among your solid convictions. Or you may utter the last hasty conclusion to which you have arrived, without bringing it into any harmony with the conclusions that went before it. Or you may be thinking of the outward benefits of religion instead of its inward life; and fancy

you are recognising Christ, when you are only contemplating a becoming formality or a political advantage, something that has been established for the government of the multitude, or that otherwise serves the interests of the state. But his coming, whether the first or second, is not with observation, and his kingdom is not of this world. His simple truth has nothing to do with your systems, or surmises, or earthly projects and prospects. His humble spirit has nothing to do with sectarian passions, on whatever side enlisted, but to bring them under subjection to the meekness of its law. You will understand him when he abides with you, and not when you point off to something distant, whether it be an institution or a theory, and say, "lo, here! or lo, there."

Who say ye that he is? No sooner is this subject proposed, than there will start up into the minds of a great number of Christians curious questions concerning what is called the metaphysical nature of their master. They will fancy that they are specially called on to decide points of that kind. One will say, I believe that he is by some ineffable mystery the Second of an nndivided Three. Another, I believe that he was produced before all ages, and of an essence above that of the angels. Be it so, or be it not so,—either or neither,—I do not find anywhere except in the formularies of human device any commandment to entertain ideas like these; nor am I able to see any use that can come from the adoption of one hypothesis or the other. In regard to the first, we may say, that all we can need is the assurance that the word is indeed from God; for nothing can make a divine authority more divine. And in regard to the second we may say, we know not what the precepts and testimonies of the Redeemer would gain by supposing a personal pre-existence to the generations he was appointed to save. To give ourselves to speculations of this kind, and to think that we are thus even preparing to answer his question, seems akin to the error of the Pharisees on a similar occasion, who were looking back to a remote ancestor of Jesus Christ "the son of David," when there he stood before their faces, the divine man himself, with his steps in their own streets, his lips dropping wisdom, his eyes radiant

with visions of heaven and love for mankind, and his wonder-working hands stretched out to bless the most wretched outcasts that lay at his feet.

There are other persons, on the contrary, who with entirely different views on this point appear to fall into a similar defect. They begin with their Master at his birth in Bethlehem, and contemplate him in his actual life. They will speak of his sublime virtues, of his miracles, of his strange history, of his services and sorrows, of the events that distinguished his ministry and tortured and glorified its close. But they dwell too exclusively on scenes, and outward incidents, and human respects. They enter with too nice a scrutiny into minute circumstances. They bend over the written account till their sight becomes shortened, and the impressions they receive are rather of a marvellous story than of a heavenly instruction. They are too literal. If they look under the letter, it is not for spiritual meanings but for more letters. They would conjecture what happened, where nothing is told. They will venture to predict what might have happened, had the transactions in the sacred narratives been in single instances otherwise ordered. They intend no irreverence by this. Quite the reverse. They often intend nothing so much as to elevate while they define the person of the Saviour. But we may well shrink from such processes of defining. I ask not to give the image of my Lord this familiar clearness. Let it be transfigured before me in raiment white as the light, or wrapped about with its vapoury shroud, as it appeared to the chosen three upon the mount. Let it be partially concealed behind listening crowds, and kneeling suppliants, and hands held up to bless him, as he stood by the dim shores of the Galilean lake. Give me more scope for my faith, and less enticement to my curiosity. It is still possible to know Christ, as the apostle phrases it, "after the flesh."

And now the discourse turns to us again, from those with whom we do not agree, from the indifferent, from the vaguely speculative, from the merely theoretic, from the meanly literal, and repeats its demand, Who say ye that he is? Will ye not reply with me, that

words would fail us fully to tell? But we can say a little, however inadequately. We say that he was one especially adopted of the Invisible Father, raised up, and inspired, and empowered, and sent, that he might reveal a pure doctrine, and establish the faith of it in the heart of the world. We say that what he taught was true, and that what he promised shall be fulfilled. We say that his great work on earth was that of reconcilement to God; that his leading positions were the absolute sovereignty of the Good Father, and eternal life for the soul; and that his own animating principle was universal love. We say that his example was a faultless pattern for his followers to walk by. We say that his title is complete to the allegiance and gratitude of mankind.

From this our reflections take another turn, and we add, that we regard Christ as an impersonation of truth, goodness, and a divine hope. We disembody him now that he has ascended. He has become a sentiment, and a law, and a trust. His name denotes whatever is most august in the contemplations, most earnest and firm in the good resolves, most beneficent in the deeds, and sweetest in the affections, of the children of men. Paul could speak, even so short time as he wrote after the exaltation of the Son of man, of Christ dwelling in the heart by faith, of "Christ formed in you, the hope of glory." And is it not time that we at this day should learn to discern spiritually a spiritual head? "Whose Son is he?" he demanded of the Scribes, as if in derision of their narrowing researches. They who sought to disparage him called him the son of a carpenter; while they who believed in him called him the son of a king. Of what consequence which, if he was all that has just been described, foremost in the line of illuminated beings? If he be "in you," so as to be your wisdom and righteousness, he is your own and of heavenly parentage, though no man should guess whence he was. If you reject him or heed him not, if you quench his spirit, if you despise his precepts and refuse his consolations, then it can be nothing to you whence he was, since you are none of his.

And now, in taking leave of the subject, let me press

one consideration, of which we should never lose sight amidst any divisions of judgment. It is this,—that no one should think these divisions, of whatever kind they may be, or whatever part in them he espouses, so important to him as his own personal fidelity. As the natural life is more than meat, so the moral life is more than doctrine. That is a good faith enough for any particular man, that guides him well; and that is but a poor way of faith that overthrows charity. "Who say ye that I am?" asks the Son of man. The answer that we give is indeed of solemn consequence, and should seem indifferent to no one. But it is of far less moment what is believed on this point, than it is to receive the general truths that he inculcated, and to do the things that he has said. He that has his spirit, in one sense, and that a high one, has him. If obedience is more than whole burnt offerings, it is more than the fullest professions also; though we must admit at the same time that it is better that a good profession should be maintained among men, than that you should live righteously and hopefully without one. We shall all be agreed at least in this, that he who does the will of the Father in heaven is not likely to be rejected by him whom that Father sent.

(*To be concluded in our next.*)

ON THE INTIMATE RELATIONS BETWEEN NATURE AND REVELATION.

(*To the Editor of the Christian Pioneer.*)

SIR,—If we compare the still generally prevalent systems of theology with the light which the natural world is continually pouring into the understanding, it would appear that the framers of those systems believed that the one stands in hostile array against the other; since what are termed "the peculiar doctrines" of the Bible, and of Christianity in particular, are the very reverse of what reason and nature would suggest. This prevailing notion has operated so powerfully in abstracting the minds of the adherents of those systems

from directing a sufficient and impartial attention to natural theology, that its indications have been strangely disregarded by them; and the consequence seems to be, that no small difficulty is experienced, even in those minds who are more disposed to set a just estimate on her treasures, to view them in all their glory, or separate them entirely from the dimming rays and false lights in which they have been immersed and misrepresented for so many ages. The theological eye, if I may so term it, has been so long almost exclusively turned to the supernatural, whether real or imaginary, that the natural has been in a great degree unnoticed or disregarded, and the contemplation of nature has been less the employment of professed theologians than of "unprofessional" men, and more with the view of applying its laws to the improvement of arts and manufactures, than of illustrating the attributes of its Author: and, in some instances, with the express design of not only disproving the prevailing systems of theology, but, together with them, the supernatural, and even the being of a God altogether.

The truth, however, is that nature is the primary source of our knowledge of its Author; our own frame and the universe around us are the immediate and constant proofs of His existence and presence: and the more our senses and understandings are exercised in viewing and considering the Creator and his works in their proper connection, the more we may reasonably expect to advance in the knowledge of them both. Some naturalists and natural philosophers have confined their attention so exclusively to the constitution, and the parts and operations of nature, that they have concluded that there is in reality nothing else—that all is one continued set of uniform bodies and movements, intimately connected indeed with each other, but without any original, any designing cause whatever. That is, they have so habitually omitted to give any attention to the marks of design which are presented to them at every turn, in their extreme eagerness to discover and apply its results, that they acquire no knowledge whatever concerning it. On the other hand, the student of theological systems derived wholly from real or

supposed supernatural sources, is apt to conclude that these are the sole fountains of sacred knowledge; and thus extremes have met, the student of nature referring to the teacher of the supernatural for religious knowledge and instruction, if he thinks that, indeed, it is to be obtained any where; and the latter too commonly imagining themselves to be in possession of the only keys of theological truth. In these opposite pursuits, both parties have been grievously disappointed, and the ordinary man, who regards both nature and revelation in their proper aspects and connection, arrives at much juster conceptions concerning both. In every plant that grows, in every animal that breathes, he sees the utmost beauty of structure and arrangement; the plant is evidently made and fitted for the use and enjoyment of the animal, while the animal tribes are as evidently rendered subservient or conducive to the being and happiness of each other. The elements, taken in their general acceptation, of the light, the air, and vapours, and the earth, are again essential to the existence and well-being of them all. Then, turning his attention to the Bible, he finds at its opening a concise answer to an important question which arises in his mind in the contemplation of nature. He sees every part and portion of it organised and arranged for use; he finds the globe finely poised, and a glorious sun, as it presents its sides in regular succession before him, shedding his enlightening and life-giving rays on every side; he observes the plants and animals producing and sustaining each other, according to their respective kinds; and that the seasons follow in grateful succession, bringing summer and winter, seed-time and harvest. But he asks, *how* did they begin? When did they originate? There must have been a time when the whole had its commencement. Destroy any particular succession of plants or animals, and it can only be renewed by what may be termed a special act of Omnipotence, in giving origin to one or more pairs of the same kind, without parentage; and hence it follows that the primitives of every species must have originated from an act of Divine Power, of which the present system of parentage is only the uniform continuance. From recent geolo-

gical discoveries it has appeared that there has actually been an utter destruction of whole orders of animals formerly existing upon the earth—no individuals of any of the kinds found in the fossil state now existing; and those which are existing, and have continued to exist for several thousand years past, being so essentially distinguished from those in the fossil state that they must have had a separate and more recent origin. Thus confirmed in the conviction that the present production of all organised beings by parentage must have had its origin by a special act of Omnipotence, the man of ordinary observation opens his Bible, and finds in its first pages a distinct and specific answer to his inquiry. He finds that, indeed, the earth had been thrown into a chaotic state, in consequence of which there was a special interposition of an all-wise and powerful Creator, by which, in the space of six diurnal revolutions, the heavens and the earth were reduced to their existing state of order, harmony, and beauty, and the primitives of all the existing species of plants and animals, with man as their chief, introduced into being.*

* I am aware that, according to a still prevailing opinion, Gen. i. is an account of the origin of the whole natural universe, and that, taking its date from the formation of man, it can have existed little more than 6000 years. But, while it implies that Jehovah (the self-subsisting) is the universal Creator or Originator, and gives direct proofs that he then first introduced into being all the existing orders of plants and animals, with man as their chief, the particulars show that the six days' work apply only to the restoration of a pre-existing world to order, which had, by some causes not there assigned, been reduced to a chaos, or state of confusion. "The earth was waste and empty." This is perhaps the true sense of the original. It was also covered with water, and the atmosphere apparently filled with a vapour so dense, that the sun, moon, and stars were not visible to an observer from the earth's surface till its fourth diurnal revolution, or that of the Divine interposition on this great occasion. Now, an uproar of the elements sufficient to produce this state of desolation and confusion must have taken place, as the means of effecting that utter destruction of all the pre-existing orders of organised beings, and all the seminal remains of them which geological science has brought to our knowledge. In the Christian Pioneer, 1836, pp. 58, 97, 131, 186, I have stated my views on this subject; at p. 59, are two extracts from M. Cuvier's "Theory of the Earth," which entirely coincide with the Mosaic representation.

As nature is the more immediate and constant source of our theological knowledge, it certainly ought to engage a large share of the attention of theologians. Not a plant or an animal but bears upon it the plainest marks of the most consummate skill and contrivance; the sun, moreover, is of such indispensable necessity to their existence, as well as to the display of their forms and colours, that his glorious and benign properties demand a large share of their attention. Perhaps no writer has combined more of the glorious, the utilities, and the beauties of nature, with the infinite perfections of its Author, than the so well known, and as universally admired poet of the Seasons; nor has he failed to assign the orb of day his just distinction in the system,

> "Informer of the planetary train;
> Without whose quickening glance their cumbrous orb
> Were brute unlovely mass, inert and dead,
> And not, as now, the green abodes of life!
> How many forms of being wait on thee,
> Inhaling spirit! from the unfettered mind
> By thee sublimed, down to the daily race,
> The mixing myriads of thy setting beam."

Thomson could have comparatively little distinct knowledge of the particular modes in which the solar beams operate to produce vegetable and animal vitality with their respective characteristics, greenness and animal spirit, which he here describes; but he was well convinced that, by some secret operation, they produced both these effects, and that without them, neither of these species of life could have any existence. And there are many subsequently discovered facts, which go far toward proving the philosophic correctness of his conclusions. Thus, the greenness of leaves depends upon the action of the sun's rays upon their surfaces, in consequence of which hydrogen and carbon become combined in their substance, while the oxygen with which these elements were united, in the forms of water and carbonic acid, is disengaged, and by combining with the rays in the form of gas, supports animal respiration, and together with it, every other function of life, particularly the nervous influence. Light especially is thus finely described by him, as it respects its illuminating and colouring property:—

"Prime cheerer, light,
Of all material beings first and best!
Efflux divine! Nature's resplendent robe,
Without whose vesting beauty, all were wrapt
In unessential gloom."

Unsatisfied with exhibiting its glories in the richest and most varied points of view which his poetical imagination and ample vocabulary could furnish, he thus concludes his description:—

"But this
And all the much transported sense can sing,
Are to thy beauty, dignity, and use,
Unequal far, great delegated source
Of light, and life, and grace, and joy, below."

This splendid description of the sun most naturally introduces one of the noblest bursts of adoring admiration and love of its author that our language supplies.

"How then shall I attempt to sing of him
Who, Light himself, in uncreated light
Invested deep, dwells awfully retired
From mortal eye, or angel's purer ken!
Whose single smile has, from the first of time,
Filled, overflowing, all the lamps of heaven,
That beam for ever through the boundless sky,
But should he hide his face, the astonished sun,
And all the extinguished stars, would booming reel,
Wide from their spheres, and chaos come again."

In similar sallies of pure and elevated piety is our amiable poet drawn up, as occasions offer, from the wide and well stored field of nature to its divine original; and his concluding hymn is one continued contribution of the amplest riches and beauties of the British muse, from the natural universe to the Universal Fountain of blessings. How comparatively deficient would even this noble production of genius, delineating the varied phenomena of nature in phraseology the most appropriate and picturesque, have been, had it wanted those aspirations to the Deity, so evidently inspired by his theme, and which flow spontaneously from his contemplation of the object and scenes of the natural world around him

It is, indeed, evident from the history of the greatest

empires that have hitherto risen up in the world, tha nature, in circumstances in which it has appeared leas indebted to the aid of revelation, has for a time pre sented larger displays of talent and genius of severa kinds, than have been developed among those who hav been favoured by its more immediate rays. The mos powerful nations and the greatest potentates have bee such as have known little of the contents of the Scrip tures, and were in many respects hostile to the doctrine and duties they inculcate. They had, however, amon them poets of a very high order, and moral philosopher as well as historians and orators, whose productions ar still justly held in high estimation. In Socrates o Greece, and Confucius of China, we find men who no only traced out the attributes of the true God to a con siderable extent, but were his sincere worshipper though not to the exclusion of inferior objects. Thu it appears that nature alone, or at least almost imper ceptibly, aided by revelation, has great power, and w see at once the truth and importance of the apostle statement, that "the Gentiles not having a law, are law unto themselves," and that the "invisible things o God are," to some extent, "manifest from the thing which are made, even his eternal power and providence Nay, it would appear that necessary as occasional revo lations have been for the correction of errors, otherwis insuperable, and of the most pernicious tendency, an to disclose truths which would otherwise have remaine concealed from human knowledge, the unaided power of man have felt and exerted their energies with pecu liar success in many respects, in the absence of super natural aids, a fact which may furnish a sufficient an useful answer to the repeated objection, why have the not been more frequently and extensively afforded?

HOMO.

REVIEW.

Tractarianism and Anti-supernaturalism; a Sermon, by Henry Hunt Piper. Banbury; W. Potts.

This excellent discourse on "the two prevailing heresies of the present age," was delivered before the Warwickshire Unitarian Tract Society, and was published at the request of the ministers and members who heard it preached. They did well to request its publication. It is clear, forcible, and convincing. We quote a single passage:—

"In denying the miraculous and supernatural, these Anti-supernaturalists place Christianity in the untenable position of an extraordinary phenomenon for which no adequate reason can be assigned. While there was much in the state of Jewish society and opinions to encourage fanaticism and to create impostors, there was nothing to produce a being assuming the principles and habits, and claiming the office which form the peculiar features of the character and claims of Jesus. All the constructions of Jewish prophecy, all the tendency of the prevailing fanaticism or religious sentiment, was to an exclusive patronage of heaven, to a temporal prosperity, to be dealt to other nations, only as they became subject to the favoured people of God. The laboured attempts to find contemporaneous sects, to affix certain passages of a later literature to the times in which Jesus lived, to explain his actions by the influence of the ordinary circumstances of his times, are amongst the weakest efforts of this learned but sceptical school. All these attempts betray a consciousness that there is in the station which Jesus assumed and maintained, something of moral elevation and greatness, something of pure and exalted benevolence, something of enlargement of mind and clear sighted views into the best interests of human existence, hard to be accounted for; and rejecting the only true solution of this superhuman goodness and greatness, they have no method of justifying their position but depreciating the excellence they cannot but perceive, and exaggerating the ordinary advantages by which they wish to teach us, such distinguishing mental and moral pre-eminence might be formed. Herod's *policy* must be made to exceed, in the most reckless period of his life, his *cruelty*. The Jewish Rabbi must be extolled for enlightened and pure moral sentiments, and just notions of Pro-

vidence. A mystical sect averse to proselytism (while the commission of Christ's disciples was to evangelize all the world), must be prominently brought forward in their doubtful existence, though the accounts of them are probably an exaggerated and bigotted account of the Christians themselves, to show the natural streamlet from which flowed and was formed "the river, the streams whereof, shall make glad the city of God." Fanatical pretensions in their prevalence must be softened down to the high excitement of moral principle, to rob the Saviour of mankind of the least title to the extraordinary, in the character which he assumed and maintained. And his disciples must owe the unparalled success of their mission, to the blundering contrivances and inventions by which they partly deceived themselves, were deceived by two leading men of their own party, and impudently persisted to delude, spite of their poverty, obscurity, lack of mental culture, moral power and truth, the whole of the civilized world, through which it is notorious that during their lives their doctrine spread and was received."

We are sorry to observe in this otherwise admirable sermon, the employment of language utterly unintelligible to ordinary hearers. If Bishop Wilkins's servant stumbled at the word *primitive*, what would she have thought of being informed that "the *pure gem* will remain, and it will be found that human force has no power to *triturate its adamantine mass*, or to make it pass through the *reticulated texture* as worthless dross ?"

Lectures addressed chiefly to the Working Classes; by W. J. Fox. Published from the Reporter's Notes. Vol. I. London: C. Fox. 1845. Pp. 352.

We had from time to time seen notices of Mr Fox's lectures in various publications, and presuming they were delivered on Sundays in Finsbury Chapel, had certainly felt regret on account of some of the subjects discussed and illustrations employed. The possession of the volume, with its preface, has shown the incorrectness of our conception, and its perusal has dissipated all doubt as to the moral value of this fresh labour on his part for the enlightenment and instruction of his fellow-countrymen. These lectures, with a single exception, were delivered on Sunday evenings, at the National Hall of the Working Men's Association, London. They were delivered at a time which did not "interfere with the opportunities for attending public wor-

ship." The audience consisted of persons of every varying shade of theological opinion, "and the lecturer deemed it possible to respect the faith of others, without compromising his own." He is right. When we know of thousands gathered together every Sunday, in many cities and towns of the kingdom, listening to obscene and ribald jests on the most sacred subjects of Christian faith and morals, we rejoice in every opportunity which presents itself of exciting the attention of the people to enlightened principles, and pure moral and benevolent affections; and we especially rejoice when any one competent to the labour enters right earnestly on the work, undeterred by the cavils and objections of those who deem it unlawful to do good on the Sabbath day. Mr Fox, from his previous exertions on behalf of human freedom, has the ear of the Working Men's Association, and he has not abused his power. The lectures are truly Christian in spirit and in aim. They could not be listened to, without inducing their auditors to become wiser and better men. There are noble bursts of eloquence on behalf of the right and the true, clear statements of moral and political principle, earnest promptings to the attainment of excellence, fervent appeals to the best and holiest feelings of human nature, manly reprobation of injustice and wrong doing, of fanaticism, cant, and priestly arrogance, fearless exposures of time-serving, mammon-worship, hypocrisy, and bigotry, running through this volume, which cannot fail of doing good service to the cause of humanity, truth, and liberty. There are some things, doubtless, which could have been spared; errors—at least, so they appear to our mind—of sentiment, and errors too in taste, although ours be not the "ears polite" which shrink with fastidious delicacy from either the truths or utterances of out-spoken moral honesty. The author affirms in his preface, that "the lectures themselves require the apology of the fact that they are merely reports of extempore speeches, with very little time either for preparation or revision;" and these "facts," sufficiently explain any discrepancies of taste or expression.

The volume contains twenty lectures; two are a retrospect of the year 1844; two on Suicide; four on living poets,—Wordsworth, Elliot, Tennyson, Moore; whilst Temples, and Theatres; Copernicus and Watt; Charles I. the Church of England Martyr; the present dissensions in the Church; commencement of the Parliamentary session; Burial of the Dead; Impulse; Labour Market, Passing Events; political influence of a Church Establishment; and the Maynooth Grant, constitute the other subjects discussed. We

had marked some passages for extract, but must postpone the insertion to another month; in the meantime, commending this effort to impart intelligence and morality to the people, to the approbation and imitation of all who have similar opportunies of usefulness.

MISCELLANIES.

OBITUARY OF MR WILLIAM STEVENS, BRIGHTON, AND THE ORIGIN OF THE UNITARIAN SOCIETY IN THAT TOWN.—Died, at Brighton, June 15. 1845, in the 76th year of his age, Mr William Stevens, a much respected member of the Unitarian Congregation in that town from its formation, leaving a widow, who had participated in all his joys and sorrows for more than 50 years, and three sons and two daughters. He was interred in the beautiful little burial ground attached to the Unitarian Chapel, Ditchling, by the resident minister, the Rev. Mr Gilbert.

The subject of this notice is an instance of how useful one man of right feeling and sound discretion may make himself to the cause of Christian truth, although placed in such circumstances as would by most persons be regarded as a sufficient apology for attempting nothing.

He was born of parents in humble life, in the village of Piddinghoe, Sussex; and losing the protection of a father at a very early age, after receiving the usual education furnished at village schools, was apprenticed to a mechanical calling, and resided through the whole term in the house of his master, a serious minded member of the Established Church, and the head of a well regulated family. In this favourable position for the formation of his early habits he acquired a taste for serious reading and conversation, and availed himself of such opportunities as offered for administering to its gratification. This led him occasionally within the walls of a dissenting meeting-house, and it was on one of these visits, that, while listening to the late Rev. Elhanan Winchester, he received impressions which exerted an important influence upon his after life. At the age of 21, he revisited his native place, and was led by circumstances needless here to mention, to take up his abode at Brighton. Here he soon connected himself with a society of Calvinistic Baptists, became a member of their church, feeling a lively interest in all its affairs, and taking his part in all their appointed plans for religious improvement. In this society, he soon made acquaintance

with a considerable number of young persons like minded with himself, the friendship and co-operation of some of whom he enjoyed till the close of life. The preaching of Mr Winchester had opened up a train of thought and inquiry in the mind of the deceased, which, in no long time after his connection with that society, resulted in the conviction that a good God will *restore* life to his rational creation, with no other design than that of making it ultimately a blessing, in the same manner as he at first *gave* life, with no other conceivable purpose than that of communicating happiness; and that, consequently, although suffering will be an inevitable attendant in a future life on a course of unrepented wickedness and disobedience in the present, yet that it will have a kind and merciful object to effect, viz. the sinner's purification; and that when that object is gained, the suffering will cease, and the sinner be restored to the favour and love of God. This view of the design of future punishment naturally formed a subject of conversation among his more intimate friends, as well as of general discussion in the society; the consequence of which was, that many became convinced that it is the only view which can be taken of that question; that it is both scriptural and rational. The rest became alarmed, and counsel was taken how the body might rid itself of such dangerous members. A meeting of the church was therefore summoned on some comparatively indifferent question, at which the presence of those who were known to be favourable to the measure about to be adopted was secured, while others, not in the secret, were absent; and the actual minority of the church thus surreptitiously were enabled to exclude the majority. The number thus excluded, says the document from which this account is chiefly drawn up, consisted of 18, including a member who had been accustomed occasionally to conduct the religious services.

But, "though troubled," they were "not distressed," "perplexed, yet not in despair; persecuted, yet not forsaken; cast down, yet not destroyed." "In this state of excommunication," add the documents just referred to, "we at first met together in an upper room of the house of our friend Mr Dadswell, until a proper place could be procured where we might meet in society, and had a tolerably good congregation." These events occurred in the year 1793. In this manner, this small society continued to assemble together for the worship of God and for mutual religious improvement, till they were enabled to take possession of a small building, erected by one of the members,

was dissolved and dispersed at the end of about two
from its formation. In this state they were as sheep
out a shepherd for nearly two years more; during
time some had returned to the church from which
had been expelled, others connected themselves with
societies, others returned into the world. At length
deceased opened two rooms in his own house "for the
poses of prayer, reading the Scriptures, and conference
Sunday afternoons, and prayer meetings on Wednes
evenings, presiding regularly himself." At the first
these meetings *six* adult persons only were present
cluding the deceased and his wife.

This humble recommencement was followed by
satisfactory results than the previous. The deceased
ing modestly declined the request to become the min
of the now increasing society, another† of the little
therhood was invited to preach on the Sunday evening
an office which he filled acceptably and almost gratuitously
for a period of eight or nine years. During this time
received several visits from the late Rev. W. Vidler
Parliament Court, London, and others, who attracted
attention, and greatly refreshed and invigorated the
their undertaking. On one of these occasions (1799)
resolved on forming themselves into a church. The
ciples which constituted their bond of union, while
indicate considerable progress, yet were certainly
somewhat contradictory nature;—*strict communion*
inquiry, and the Bible the only creed of Christ

Hitherto there are no indications of the society having undergone any decided change in opinions since their expulsion from the parent society; but, about the year 1803, they gave ample evidence that the privilege of "free inquiry," granted by the constitution of the church, had been tolerably freely used. They received visits from the late Rev. R. Wright; the resident ministers of the Ditchling and Lewes congregations of General Baptists and Presbyterians delivered monthly lectures at their invitation; and in a short time the renunciation of Trinitarian theology is so entire, that, in 1804, we find them soliciting the General Baptist Assembly to receive them into their association.

This great change in opinion, however, had not extended through the whole of their community. A considerable proportion, having been unable to advance with the rest, had gradually withdrawn, in consequence of the open discussion and preaching of Unitarian views of Christian doctrine; and these secessions had left the society in so low a state that their minister, discouraged by the appearance of things, shortly after resigned. The remainder, however, valued too highly the importance of truth and a good conscience to yield to despair, and a meeting of the church was called to consult on the best measures to be adopted in these trying circumstances; at which it was unanimously resolved that Mr Stevens should undertake to conduct the services in such manner as his judgment should dictate as the most profitable and improving. This request, so honourable to himself, he now felt it to be his duty to comply with, which, he adds, I did by reading published sermons of approved authors, mornings and evenings; by prayers, sometimes extempore, sometimes from printed forms, and by conferences in the afternoon. And through a period of twelve years, and up to the time of the establishment of Unitarianism in Brighton in its present form, was this faithful servant of Christ always at his post; for some years conducting the three services of the Lord's day, and during the whole period, with a short exception at the latter part, bearing the charge of the morning and afternoon services, and holding himself prepared for any exigency in the evening, with no other reward than the pleasure of doing good, the esteem and approval of his friends, and the satisfaction arising from a faithful performance of duty.

But though alone responsible, the deceased was not left without encouragement from distant friends and ministers who occasionally visited Brighton, giving the little society their countenance and assistance. It was through the ge-

nerous aid received from such that they were enabled, in the year 1812, to procure a more commodious place of worship, and the regular services in the evening of the Rev. A. Bennett of Ditchling. All this valuable and seasonable help soon gave them a much improved appearance as a religious body; they were cheered by success, and animated to renewed exertion. The congregation increased, and they were happy in perceiving a fair prospect of rational Christianity becoming permanently established in a town where some among them had struggled for so many years to maintain an existence as a church. Affairs remained in this state for about five years, until the removal of Mr Bennett from the neighbourhood, and the settlement of Dr Morell in Brighton, an event which brought with it other changes yet more promising in their appearance of final success. He received a unanimous invitation to accept the charge of the congregation—a request with which he very kindly complied; and it scarcely needs to be added that his services were most highly valued by all, and gratefully received; and it was a subject of deep regret that the connection between them at that time was of so short a continuance. But the locality of their place of worship, and other circumstances relating to the society, were not such as their highly respected minister considered to be most favourable for the advancement of their common cause in a town of such fashionable resort; and, in consequence, after a few months he opened rooms in his own house, where he might be able to carry out his views with more effect; and the affairs of the small society whose origin and progress we have here been tracing, reverted into their former course. Upon his removal, however, in a short time to the neighbouring village of Hove, and the continuance of his plans being thus rendered for that time impracticable, they were again favoured occasionally with his valuable services. At length, it appeared to him, and others who had long felt a deep interest in the cause of Unitarianism in Brighton, that the time had arrived when a vigorous effort should be made to place it upon a stable foundation. Measures were taken for the erection of the present commodious and beautiful chapel, which was opened by the esteemed doctor himself, who had been appointed minister, in the year 1821. Simultaneously with this, the little band of worshippers of the One God closed "the house of God," to which they had so often walked in company, and taken "sweet counsel together," placed themselves once more under the ministry of their valued friend and former pastor, devoted the annual proceeds of the

building which, by the help of the Unitarian public, they had made their own, to the aid of maintaining public worship in their newly erected chapel, and thus formed the foundation of the present Unitarian society in Brighton.

The deceased had now completed what may be regarded his public labours. The duties which he had endeavoured to discharge with fidelity for so many years, and often under circumstances of great trial and discouragement, he was happy to feel had devolved into far abler hands; and it was a source of very pleasurable reflection to him through the remainder of life, and of gratitude to the Heavenly Father, that he had been employed as an humble instrument in preparing the way for the wider diffusion in that populous town of what he regarded the faith which was preached to the world by Jesus Christ, promulgated by the apostles, and received by the universal church throughout the apostolic age.

Of the character of the deceased little needs now to be added. It is indicated in the previous brief account of transactions in which he had taken so prominent a part for a considerable portion of his life. The love of God and man, in spirit and in truth, were traits conspicuous to all who enjoyed his acquaintance. Conversation with religious men upon subjects connected with the character of the Supreme Father and the hopes of a Christian, always afforded him much pleasure. In every thing concerning the progress of truth and the well-being of his fellow-creatures, he ever took a lively interest. His heart was overflowing with kindness and good-will to others. In every relation of private and social life, he presented a complete identity of character. Those who knew him most intimately will recognise only the unvarnished truth in the assertion, that but few men can have surpassed him in rigid obedience to the calls of conscience. And the long possession which he enjoyed of the esteem and friendship of a small circle of men like-minded with himself, "is witness how holily and justly, and unblameably he had his conversation in the world."

We are unwilling to lay down the pen which has recorded these few honourable incidents in the life of the deceased, without subjoining one or two brief remarks. There are many who entertain Unitarian views of Christian doctrine, who live in places very inconveniently situated for attending upon public worship with a congregation of their own persuasion. With many such it is a matter of great concern that they are thus deprived of the ad-

vantages of social public worship, or are under the necessity of worshipping with those whose views are so dissimilar to their own as to divest the exercise of all pleasure and profit. The subject of the preceding notice has shown how the want may be very easily and very profitably supplied. Six adult persons only, including his own family, constituted the first congregation that assembled to make what proved to be their last, because successful, effort. But even this small number is not essential, and it can hardly be doubted, from the perseverance he manifested, if he had been able to secure the co-operation of none beyond his own family, the effort would have been made, and, it is probable, with the same result. Wherever, then, there are two or three serious minded men of the same persuasion, capable of meeting together to encourage one another to religious improvement, provided that one of them has the power of reading in a tolerably acceptable manner to others, this instance, and the success that attended it, should be an encouragement to those who are similarly situated to *go and do likewise.* Let them open a room *in their own house,* if no more convenient or suitable place can be procured, and even if it be incapable of receiving more than a dozen individuals. Let them invite the attendance of their neighbours to unite with them in the worship of God; and whether their invitation at first be accepted or not, let their course be the same. Let them assemble *with open doors* for their own mutual instruction and improvement, to read the Scriptures, to sing their praises where practicable, to unite in prayer to the One God and Father of all, and to read the sermons of some approved author. An abundance of writers have appeared amongst us at different times—such as Enfield, Lindsey, Belsham, Priestley, Butcher, Aspland, Wright, Channing, and many others, whose works would be read with profit to all, and would be heard by most with great pleasure. As a general rule it would perhaps be better that they should confine themselves to reading from printed sermons and forms of prayer, unless where those who conduct these services are persons of leisure and general competency for the task of composition or extemporaneous speaking in an acceptable and improving manner. The exercise of individual minds and talents might be provided for, by means of conferences where they are considered desirable. In this manner, wherever two or three can meet together, there need be no difficulty felt in the want of a regularly educated minister. They would have at their command the labours of such, although not de-

livered *in propriâ personâ*, and, as the experience of the little society at Brighton would attest, it would be sufficient to cherish their own sense of religion and habits of piety; it would be sufficient to enable them to bring up their families in the desirable habit of a constant attendance on the public services of religion, and excite in them an interest in the cause of truth, virtue, and piety. In many cases, it might serve as a nucleus around which kindred spirits might gather, who would probably have remained for ever ignorant of having neighbours whose views were similar to their own; and it might be the means of laying the foundation of congregations amongst us, which, in after years, might become considerable for their numbers and influence.

One fact in connection with the early life of the deceased, and which has been already mentioned, recals to our mind the saying of the wise king, "Cast thy bread upon the waters, for thou shalt find it after many days." Ministers of the pure Gospel are sowers of good seed. But, although they may scatter it abundantly, they may frequently be ignorant whether it have even germinated. They may suppose they have sown it upon stony ground, and that their labour has been altogether in vain. Let them not, however, be discouraged by the small visible fruit of their exertions. The instance above recorded gives the case of a youth who becomes the accidental hearer of a preacher whose persuasive eloquence was especially devoted to the dissemination of one of heaven's everlasting truths. The seed falls upon good ground. It is carried to a distant part, where it springs up, strikes deep root, and bears fruit a hundred fold. Let this encourage our ministers to unwearied exertion, even though they may be permitted to see but small results. If they have truth on their side, it is scarcely probable that their efforts will be altogether lost, and they may be effecting good to an extent so great that they might think it vanity and presumption in themselves even to dream of it.—S.

Farewell Entertainment to Joseph Barker, on leaving Newcastle-upon-Tyne for Leeds.—This interesting meeting was held in the Music Hall, Newcastle, on Tuesday evening, July 29. Upwards of 600 persons sat down to tea, amongst whom were many members of the Hanover Square congregation. The admission was by free ticket, and a collection was made after the repast to defray expenses, the overplus to be devoted to the publication of tracts. A verse of the hymn "From all that dwell below

the skies," was sung at the commencement of the meeting. After tea, Mr Alexander Guthrie was called to the chair, who, having made a few remarks, Mr Barker said,—Some persons present had children whom they wished him to name, and if the friends had no objection he would now do so. Four children were brought to the platform by their mothers, their Christian names pronounced by Mr Barker, accompanied by a few observations on the benevolence of God, and the sinlessness of human nature as it proceeds from the hands of its Maker. Mr John Mawson moved the adoption of an address to Mr Barker, expressive of the approbation by the meeting of his labours, principles, and character; their good wishes for his future welfare, and their confidence in the progress of Christian reform. It was seconded by Mr George Henderson. The chairman then announced Mr Harris of Hanover Square Chapel, whose reception was earnest and respectful. After various preliminary remarks on the nature and purposes of the meeting, as contrasted with those which frequently led to gatherings of people, Mr Harris proceeded as follows;

"In the spirit of Christian brotherhood, we have met to do honour to excellence, to tender our cordial sympathies to a respected friend, to wish him every happiness in the new abode to which he is preparing to remove, and to bid him God speed in the benevolent and truly Christian labour of uplifting the masses from ignorance, and error, and sin, into the knowledge, truth, freedom, and purity of the religion of the Son of God. For myself,

> "I venerate the Man whose heart is warm,
> Whose hands are pure, whose doctrines and whose life
> Coincident, exhibit lucid proof
> That he is honest in the sacred cause."

I honour Joseph Barker as the advocate of *Temperance*—regarding, as I do, that movement to be of primary importance to the improvement, welfare, and happiness of man; an essential preliminary to the dissemination of a rational, scriptural, and practical faith. A Christian and an intemperate man, a drunkard, are incompatible terms and characters. Only by self-reverence will man be exalted to the genuine dignity of his nature, as a child of God and an heir of immortality.

I honour Joseph Barker as the advocate of *Peace*. Peace was the priceless legacy of the Saviour to a jarring and conflicting world. The spirit of peace is the spirit of God; its prevalence the realization of one main purpose of Christ's advent; and only through its universality can the

ascription ascend from all hearts of Glory to God in the highest!

I honour Joseph Barker as the missionary to the people of the untarnished, uncorrupted Gospel of the blessed God. Sincerely, cordially, do I sympathise with his labours on their behalf. Early in life was I induced to abandon business, in order that I might devote myself, heart and soul, to the preaching of the Gospel to the masses of my fellow-creatures. Some of the happiest hours of my life have been spent in missionary effort.

* * * * *

[Mr Harris pourtrayed at some length the enlightening, moral, benevolent, and spiritual power and efficacy of Christianity, and then proceeded;—]

"It is, therefore, that with the apostle of the Gentiles, I have ever magnified mine office in this respect, and that I hail, as a coadjutor in this glorious work, the devoted man whom you this night have met to honour."

* * * * *

[Mr Harris here dwelt for a time on the obligation on every disciple of Christ to become a minister of Christ, uniting his labour, whether as layman or clergyman, in diffusing and living ithe truth as it is in Jesus.]

"Enabled, by the good Providence of Almighty God, in the counsels, and instructions, and example of revered parental affection, to rejoice with the apostle that I was free born, and have not therefore had to undergo the disadvantages and trials which hedge round every change of religious opinion, I the more honour the Man who, despite of all perils and obstacles, all inducement to turn aside and sacrifice conscience to popularity, and Christian truth to wordly pelf, has nevertheless pressed on with singleness of aim to be made free with the glorious liberty of the Son of God. That freedom of inquiry, essential to Protestantism, warranted by Christ, has led our friend, I believe, along with the discovery of what Sir Isaac Newton aptly designated "the long lost truth," to the adoption also of some views which I think erroneous. I differ widely from Mr Barker on those points, as he, also in the exercise of his Christian liberty, differs as widely from me. But learning, as we both have done from the same Sacred Source, the lesson of divine love, we agree to differ, gladly co-operating where we can, and where we cannot, separating in mutual respect, peace, and good will.

"The world's improvement has been too long stayed by the hair splitting, and minute subdivisions and jealousies of conflicting opinionists. Divide and conquer has been

the maxim by which tyrants and tyrannies, civil and ecclesiastical, have so long propped up their nefarious thrones, and it is mainly through these divisions that the people and the people's interests have been so grievously sacrificed. Act we on the nobler, the only true principle, the unity of the spirit of Christian love; our aim and effort to uplift the fallen, to preach deliverance to the captives of error and of sin, and the opening of the prison of superstition and bigotry to the multitudes who have so long been held within the iron grasp of their unholy chains."

[Mr Harris at considerable length pointed out the various circumstances which he thought propitious to increased and persevering effort on behalf of the pure Gospel, appealing to all to be up and doing their utmost for Christian reformation, in whose progress was involved the true and lasting welfare, improvement, and blessedness of the human family.]

Mr William Carver, of West Auckland, spoke with great power on Christian truth, and was followed by Mr Henry Palfreyman of Sheldon, and Mr William Timperley of Hexham, all bearing testimony to the value of Mr Barker's labours. The chairman then put the address to the meeting, when it was adopted by acclamation.

Mr Barker replied in a most interesting and impressive speech, declaratory of the motives which had guided him in the search for Christian truth, the principles which he believed to be in accordance with the teachings and spirit of Christ, the objects at which all should aim, the spotless lives which all should lead, the blameless, self-sacrificing characters which all should manifest. The meeting then closed, about half-past ten o'clock.

Newcastle Unitarian Christian Tract and Missionary Society.—Sunday morning, August 3, Mr Harris having preached a discourse on Christian effort and zeal and union in the diffusion of Christian truth, and suggesting the revival and extension of the labours of the Tract Society, by means of missionary effort, called a meeting of the congregation at the close of the worship for the purpose of taking the matter into consideration. A numerous meeting assembled in the Girl's school-room, when R. W. Swan, Esq. having been called to the chair, Mr Harris pointed out the importance of missionary labour and tract distribution, explained the views he held on the subject, and the wide field of usefulness around them calling for their labours, with the willingness of the friends at Alnwick, Stockton, Sunderland, Gilling, &c. to aid such efforts. But one opinion appeared

to exist on the subject, and a resolution was unanimously adopted to form such a society. Mr Harris, Mr James Clephan, and Mr E. Griffiths, junior, were appointed a committee to prepare rules, to present to an adjourned meeting of the Congregation on the following Sunday. An earnest and unanimous wish was expressed that Mr Harris would consent to be the Secretary of the proposed society.

At a meeting of the Congregation assembling in Hanover Square Chapel, Newcastle-upon-Tyne, held on Sunday, August 10. 1845, the Rev. WILLIAM TURNER in the chair, the following resolutions, prepared by a Provisional Committee, appointed at a Congregational Meeting, on Sunday, August 3, for the revival and extension of the Tract Society, instituted in 1813, were unanimously adopted :—

I. That it is a most desirable object to form and maintain a regular correspondence between the different individuals and societies in the Northern Counties of England, who are united in the belief and advocacy of the great Scriptural principles of the essential unity and benevolence of God, even the Father, and the divine commission and authority of the Lord Jesus Christ.

II. That no means appear to be better adapted to the accomplishment of this object than the establishment of a Tract and Missionary Society, holding its annual meeting at the places in which such societies exist ; and maintaining a correspondence with the friends in various localities, through the medium of its committee.

III. That a society having such objects in view, is well calculated, not only to knit more closely the bonds of Christian union and fellowship, among those who hold the faith in Christ, as maintained by Unitarian Christians, and to further concerted measures for the dissemination of that faith ; but will also tend to encourage individuals, in different places, to unite together for the worship of the One God, the Father ; afford excellent opportunities of explaining to the public the religious principles really entertained by them ; of exposing the misrepresentations which are circulated respecting them ; of diffusing a spirit of serious Scriptural inquiry, and the cultivation of Christian benevolence.

IV. The society shall be called " The Newcastle Unitarian Christian Tract and Missionary Society ;" for promoting Christian knowledge, and the practice of virtue, by missionary preaching, and the distribution of books and tracts.

V. That acknowledging but one Head of the Christian Church, Jesus Christ the righteous, the well beloved Son of God, sent and sanctified by the Father, to be the Saviour

of the world, the members of the society make their open and most solemn appeal to the writings of the Old and New Testament, as the only standard of Christian doctrine and practice, in vindication of the principles and worship they are associated to maintain and diffuse.

VI. That any person subscribing the sum of *two shillings and sixpence, or upwards, annually*, shall be considered a member of the society, and qualified to vote; and shall be entitled to receive *half* of his subscription in tracts, circulated by the Society, as notified by a catalogue sent annually to every subscriber, if claimed within *two months* after the date of subscription.

VII. That the members of the Society shall hold a *quarterly meeting on the first Wednesday evening in February, May, August, and November*, at seven o'clock, in the chapel, Hanover Square, to commence and conclude with religious worship. At this meeting, the minutes of the preceding quarterly meeting shall be read, and the needful business of the Society be transacted; reports from other benevolent associations, in connection with the Newcastle Congregation, be given; and intelligence affecting the progress of Christian truth and benevolence, in the Northern Counties of England, or in any portion of the world, be detailed.

VIII. That the management of the affairs of the society shall be vested in a committee of *twelve* members, including treasurer and secretary, *five* to form a *quorum*; and that every question which shall come before the society, or its committee, shall be determined by a majority of votes.

IX. The annual meeting of the society shall be held in the *month of July*, at such place as the committee may determine, when a report of the committee shall be read; the treasurer's accounts, previously examined and audited by two members of the committee, shall be submitted, and the officers of the society, for the ensuing year, elected.

X. That "The Newcastle Unitarian Christian Tract and Missionary Society" will gladly co-operate with the British and Foreign Unitarian Association, and other societies of a similar nature, formed in different parts of the United Kingdom, and of the world, in the advancement of the holy and benevolent faith in which they are united.

XI. That the following persons be elected the committee of the society for the ensuing year;—Rev. George Harris, *Secretary*. Mr George Moore, *Treasurer*. Mr B. Bigge, Mr James Clephan, Mr Joseph Clephan, Mr John Garret, Mr E. Griffiths, jun., Mr W. Meikle, Mr Wm. Shield, Mr Swan, Mr J. Swinburne, Mr R. Wallace.

The thanks of the meeting were unanimously given to

the Rev. William Turner, with an expression of the pleasure felt by the meeting that he should have been present to take the chair on the revival and extension of a society, on the institution of which, in 1813, he had also presided.

Communications for "The Newcastle Unitarian Christian Tract and Missionary Society" to be addressed Rev. George Harris, Hanover Square, Newcastle-upon-Tyne.

Ladies' Society, Hanover Square Chapel, Newcastle-upon-Tyne.—In our last Volume, p. 80–85, in an article on Benevolent Associations, a short notice was taken of the "Ladies' Society," and approbation expressed of its objects and plan. Having now personally witnessed its usefulness, and its purposes having been somewhat extended, so as to embrace, in connection with the Schools, and the visits of the Minister, and other friends, to the houses of the parents of the children attending the Sunday Schools, the character and aims of a Domestic Mission Society, it may be useful to place the Rules in their new form upon our pages, as an incitement to friends in other places to the formation of similar associations. Great good may be effected even by comparatively small efforts.

"The objects of the Society are the preparation of different articles of clothing, to be sold at reduced prices to the necessitous and deserving poor; the distribution among destitute families, whose children attend the schools connected with the Congregation, or other suitable persons, of such garments as may be presented to the Society for that purpose; and the lending out, for stated periods, to poor married women confined at their own houses, of an assortment of clothing most useful and necessary to their comfort, cleanliness, and restoration to health.

"I. That the society be called "The Ladies' Society for Works of Charity."

"II. That the business of the Society be conducted by a President, Vice-President, Treasurer, and Secretary, to be annually elected, and a Committee of Five Ladies to be chosen half-yearly: and that each member may have an opportunity of engaging personally in the benevolent designs of the Society, the Committee be taken from the list of members alphabetically arranged, beginning with the first five names on the list, and proceeding in rotation, half-yearly, to its close.

"III. That the members of the Society meet every Thursday fortnight in the Girls' School Room: October to April, *in the forenoon*, from half-past ten to one o'clock;

April to October, *in the afternoon*, from half-past two to half-past five, to make and arrange the different articles of clothing for sale and distribution. One of the company to read aloud some useful and instructive book.

" IV. That the funds of the Society arise from donations and annual subscriptions in money, contributions in materials for clothing, and cast off garments; and from the sale of the articles made up by its members.

" V. That an annual meeting of the Society be held, at which the Secretary shall present a report of the proceedings for the past year; the Treasurer's accounts be submitted; and the Officers of the Society for the yearly and half-yearly periods be elected.

" VI. That as an encouragement to good conduct among the children of the Sunday School, some of the most meritorious girls be selected to attend the Fortnightly Meetings of the Society, to be instructed in needlework, and the preparation of clothing.

" VII. That every Subscriber and Donor have the power of recommending cases to the consideration of the Committee.

" For the convenience of friends, donations to the " Ladies' Society" of materials for clothing, or cast-off garments, may be addressed No. 4. Hanover Square."

KENT AND SUSSEX UNITARIAN CHRISTIAN ASSOCIATION.—The annual meeting of this association was held at Dover, on Wednesday, June 25. The religious services were conducted in the General Baptist Chapel, Adrian Street. The Rev. J. L. Short introduced the worship, and the sermon was preached by the Rev. W. Hincks of Stamford Street Chapel, London. The business of the Association was afterwards conducted in the chapel. The members and friends dined together at the Victoria Hotel, Mr Fisher in the chair. The following individuals addressed the meeting—the Revs. Talbot, Hincks, Morell, Clarke, and Short.

THE

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DEATH PUNISHMENT FOR CRIME.

ESSAY ON CRIMES AND PUNISHMENTS. BY THE REV. WILLIAM TURNER. Read March 24. 1784.

(Concluded from p. 380.)

BUT this evil is of still greater consequence, as it leads to another of much more fatal tendency. For,

3. The too great severity of punishments *hinders the execution of the laws*, especially of those which have for their object crimes of a less atrocious nature. In this case,* either the party injured is induced to neglect a prosecution, rather than cause the delinquent to be so heavily punished; or, if he brought to a trial, the jury are led to violate their oath, and perjure themselves to procure his acquittal; and if all this is not sufficient to save him, the judge contrives to avail himself of some palliative circumstance which may justify a respite: so that it is a pretty certain fact, that of all the criminals convicted in England upon capital indictments, scarcely one in three really suffers the punishment appointed by the laws.† Now it is wisely observed by one who well understood human nature,‡ and the observation is confirmed by constant experience, that crimes are more effectually prevented by the *certainty*, than by the *severity*, of their punishment. For§ every offender, when

* Blackstone, B. iv. c. 1, p. 19.

† See the *table of executions* at the end of Howard on Prisons.

‡ Beccaria, c. vii.

§ Blackstone has expressed this sentiment so much better, that I cannot resist the temptation to copy his words.

"Among so many chances of escaping, the needy and har-

he reflects upon the very small proportion of convicts that really suffer for their offences, naturally encourages himself with the reflection, "Why should not I escape as well as others?" And if, contrary to his own expectations, and to general probability, the punishment should, in the end, fall upon him, he does not so much consider it as the just recompense of his crimes, as lament his misfortune, in being marked out as the victim of an unjust and unreasonably severe institution.

Further, the severity of punishment *retards* its execution, even in the case of those who actually suffer.

Nulla unquam de *morte* hominis cunctatio longa est,

is a wise sentiment of the poet,* which may be extended to *all* severe institutions, and ought to have its due influence, as long as they continue in force; though, if it were merely on this account, all such institutions stand greatly in need of a reform. For the minds of the common people cannot easily, at such a distance of time, connect the punishment with the action that has occasioned it, and are tempted to consider an execution, when it takes place long after the offence committed by the sufferer, rather in the light of a cruel and terrible exhibition, than as the just consequence of a particular violation of the laws of society.†

These observations are intended to have a particular reference to capital punishments, which, however defended by some politicians, appear to have been opposed of late by all the most respectable writers on government;‡ and indeed are certainly in most cases, if not universally, absurd and impolitic.

Every wise and benevolent man will consider with

dened offender overlooks the multitude that suffer; he boldly engages in some desperate attempt to relieve his wants or supply his vices; and if, unexpectedly, the hand of justice overtakes him, he deems himself peculiarly unfortunate, in falling at last a sacrifice to those laws, which long impunity has taught him to contemn." Vol. iv. p. 19.

* Juvenal.

† Blackstone, B. iv. c. 31. Vol. iv. p. 397.

‡ Sir Thomas Moore, Grotius, Coke, Beccaria, Montesquieu, Blackstone, Voltaire.

himself, that as life is a blessing which he cannot give, so it behoves him carefully to examine his right to take it away. He will consider that when mankind entered into society, they only gave up such a portion of their natural liberty, and submitted to only such a measure of restraint as was essentially necessary to secure to its members the *advantages* of society; and, therefore, that if this important end can be answered without having recourse to the punishment of death, there is no right belonging to the magistrate of inflicting such a punishment.* Now that, so far from being necessary to answer this end, capital punishments are exceedingly impolitic, and, as far as they operate, tend frequently to prevent it, the observations already made *on severe punishments in general* might be sufficient to show.

But to these we may add, further, that the use of capital punishments argues a want of capacity in the legislator. It is rather an *expedient to get rid of* certain inconveniences in society, than an *attempt to remedy* them. It is easy enough, indeed, for the magistrate to *extirpate* mankind, but it is his business to amend them, and make them happy. "It is *quackery* in government," says Blackstone, "to apply too frequently the same universal remedy, the *ultimum supplicium*; and that magistrate must be esteemed both a weak and a cruel surgeon, who cuts off every limb, which, through ignorance or indolence, he will not attempt to cure."†

The idea of capital punishments would naturally suggest itself in the infancy of a state. When any one had committed an offence, and disturbed the peace of society, the question would then first arise, "How shall

* This seems to be a better argument than the excellent Marq. Beccaria's upon the subject, viz. "that no man has a right to take away his own life in a state of nature, and therefore cannot give up any such right to the magistrate." (And Considerations on Crim. Law, p. 186.) For, admitting that no man has such a right, it must be observed, that his *right over himself*, in a state of nature, is not what he gives up, but his *right over others*, when he enters into society. And it will bear a dispute, whether a man, entirely free from control, has not a right to estimate his loss by an injury at what value he pleases.

† Blackstone, B. iv. c. 1, p. 17, 18.

we prevent these things?" And the answer most likely to occur to a set of barbarians would be, "Extirpate the offender, and give yourselves no further trouble about him."* But, as civilization increased, it would soon be found a wiser method, to provide such expedients as might effectually induce the offender himself not to repeat his offence, deter others from its future commission, and, at the same time, preserve an useful member to society. And though I will not undertake to determine universally, that in proportion as political governments have advanced towards perfection, substitutes for capital punishments have been more frequently introduced;† yet I think it may be asserted with per-

* So the Hottentots have no fixed laws to direct them in the distribution of justice, and, consequently, when any offence has been committed, there is no form of trial, or proportion of punishments to offences; but the *Kraul* (village) is called together, the delinquent is placed in the midst, and without farther ceremony, demolished with their clubs, the chief striking the first blow.

† Feudal times will furnish us with a striking exception. Every one will acknowledge the imperfection of this form of government; and yet, under it, almost all crimes were restrained (or more properly *licensed*), by pecuniary mulcts; and few capital punishments were in use, except, most absurdly, for breaches of the forest law. The legislators of those days seem injudiciously to have followed, in regulating a society of which they were *properly* the governors, the example of that contemporary hierarchy, which succeeded in its attempts to persuade mankind, that it could control the distribution of punishments under a constitution of government, of which *its* chief directors were likely to be ranked among the most unworthy members. As *these* held forth a regular bill of indemnity for *sins*, with prices proportioned to their enormity; so *those* published a similar list of prices for licence to commit *crimes*; and whereas, *spiritually*, you might blaspheme against the Almighty for a trifle, so, *politically*, for a stated price, you might purchase the life of the king. A curious constitution, it must be confessed, where the *supreme magistrate* might be murdered with *safety*, but where it was *death* to shoot a *partridge!*

[The author begs leave to correct a glaring anachronism which has inadvertently escaped him in this note. In comparing the feudal and papal systems, nothing more was meant, than to point out their striking resemblance in the article of mulcts; whereas the turn of the expression seems to imply that *civil* mulcts, which

fect safety, that government will never arrive at the perfection of which it is capable, till some very essential reform is obtained in our treatment of criminals.

And as frequent capital punishment is an argument of the want of a regular police, and a relique of barbarism in the constitution of any society, so its being still obstinately continued in use among us tends to retain among the common people those barbarous manners, from which this kind of punishment originally took its rise, and to check the progress of that humanity of spirit, which, happily for mankind, has of late been making such rapid advances in our part of the world. Let then the spirit of our punishments correspond with the spirit of the times, in order that we may sooner attain that perfection of universal charity, which ought to be the governing principle of the human mind.

Indeed the advocates for capital punishments seem now in general to be aware of the weakness of their ground, and at present seldom attempt to maintain it, except in cases of murder and high treason. Perhaps, in the latter case, it may sometimes be necessary; and in the former, Scripture is brought in upon us, and requires, it is asserted, the rigorous infliction of death. Now, with respect to the institutions of Moses, it is to be considered, that they were made for the regulation of a very peculiar people, for very particular purposes. Their whole civil constitution seems to have been admirably adapted to the progress then made in political advancement; but to have been at the same time so contrived, as to keep them where they were, till the opening of a more perfect dispensation. All, therefore, that we can fairly conclude from the instances of capital punishments, prescribed by the law of Moses, seems to be, that such punishments are not, in their own nature, absolutely and universally unjustifiable; for the God of nature, we may be assured, would never contradict and overthrow the established *laws* of nature. But I can no more conceive that we are obliged, in this instance, to copy the Jewish code, than that we ought to

had their origin in the earliest Saxon times, were copied from the *spiritual* indulgence granted by the Romish Church, which was one of its latest corruptions.]

have retained the law of retaliation,* or that we are wrong in not adopting the whole scheme, without alteration, reserve, or addition.

But the punishment of murder by death, it is said, does not appear to have deduced its origin or obligation from the law of Moses alone, but to have been required by the precept given to Noah and his posterity,† "Whoso sheddeth man's blood, by man shall his blood be shed," and consequently to be obligatory upon all the descendants of that patriarch. I hope I shall not offend any one, by taking the liberty to put my own sense upon this celebrated passage; and to inquire why it should be deemed a precept at all. To me, I must confess, it appears to contain nothing more than a declaration of what will generally happen; and in this view, to stand upon exactly the same ground with such passages as the following;‡—"He that leadeth into captivity shall go into captivity:" "He that taketh up the sword shall perish by the sword." The form of expression is precisely the same in each of these texts; why then may they not be all interpreted in the same manner, and considered, not as commands, but as denunciations? And if so, the magistrate will be no more *bound* by the text in Genesis, to punish murder with death, than he will, by the text in the Revelations, to sell every Guinea captain to our West India planters. And yet, however just and proper such a proceeding might be, I suppose no one will assert that the magistrate is *bound* to it by either that or any other text in the Scriptures; or that *that alone* would be admitted as a *sufficient reason* for so extraordinary a measure.§

But in considering the punishment of murder by death, upon the footing of *political advantage*, which alone has anything to do with the question, may it not justly be asked, what natural reason can be given why the loss of one member of society should necessarily be

* Ex. xxi. 24. Lev. xxiv. 20.

† Gen. ix. 6. ‡ Rev. xv. 10. Matt. xxvi. 52.

§ Let it also be observed *by those who will quote Scripture upon the occasion*, that when Cain murdered Abel, God only *set a mark* upon him, that is, rendered him infamous This is a Scripture *precedent!*

followed by the loss of another? And if none *can* be given, whether the present practice, on such occasions, is any thing more than a barbarous expedient to get rid of a difficulty, than hastily *cutting* a knot, because a little dexterity is requisite to *untie* it?

It would surely better become a wise politician to inquire what are the springs which lead men to the commission of crimes; and so to suit his punishments to particular offences, as that they shall in their own nature tend to prevent them, and correct their evil influence; and not to inflict random punishments, merely to make the delinquent suffer.

Now, it will not be difficult to show, that the principal springs of evil actions are *pride*, *luxury*, and *idleness*, assisted by the influence of *bad examples*. To correct the ill effects of these things, we at present confine our prisoners in a state of *absolute indolence*, in the company of the *most detestable* of their species, who *encourage*, instead of *shaming* them, *with free access to the means of intemperance*, the gaoler being generally a publican; and after five or six months of *this kind of discipline*, we *whip*, *banish*, or *hang* them. In other words, we *cherish*, as much as we are able, those *principles*, and *confirm*, beyond the possibility of amendment, *those habits* which are the *foundations of all vicious conduct*; and then inflict upon them a momentary punishment, which, if they survive, they return into society prepared *by ourselves* to become its most detestable members; and if their punishment be the conclusion of their present existence, we have been *doing them an injury which we cannot repair*, by contriving for the last month of their lives such a course of conduct, as was sure to confirm their vicious principles and habits.

Is all this rational and wise? Does it manifest sound judgment, or good policy? Surely not. Right reason would suggest a very opposite proceeding. To counteract the effects of idleness and luxury, and prevent the influence of bad company, it would shew, that it was much more eligible, to apply the punishments of *shame*, *hard labour*,* *coarse diet*, and *solitary confinement*; and these in different degrees, according to the different

* Diodorus Siculus tells us, that Sabaco, king of Egypt, changed

enormity of the offences committed, and in proportion as they have arisen from one or another of these causes.

Many advantages seem likely to arise from this mode of punishment. That the *certain* infliction of *hard labour* would have more influence upon the mind of the offender than the present *bare probability* of death, may naturally be supposed, and indeed has been frequently experienced. And the duration of the punishment would make a much deeper impression upon spectators than the *instantaneous execution* of a criminal, and would therefore tend to deter more effectually from the commission of crimes in future. In suffering this kind of punishment also, the offender is compelled, in some degree at least, to support himself by his own labour, as long as he remains under confinement; he will also form habits of temperance and industry, and thus be prepared for usefulness in the world, when the term of his punishment is elapsed. And that the reformation of the offender will be very much promoted by some portion of *solitary* confinement (affording him opportunities of reflection, breaking him from the society of his old companions, &c.) has been sufficiently shown by the excellent Mr Howard, in his *State of the Prisons in Holland.**

But the best method, where it can be done, of amending our penal code, is to take away all occasion for its severe institutions, by preventing, as much as possible, the crimes they restrain from being committed; or in other words, by having recourse to such previous expedients,† as shall remove every prospect of advantage

capital punishments, with much success, into stated kinds of labour, whose example Grotius recommends.

* See particularly his story of the *shoemaker*, who always drank the health of his friends, the masters of the Rasp-house, for teaching him sobriety and industry.

† Laws which only take effect *à posteriori*, and propose the prevention of crimes by cutting off the delinquent, will never reform; whereas prudent provisions to correct the morals, and proper punishments to counteract the principles of criminality, will have sure and lasting effects. Without such provisions, we may be making perpetual alterations, but shall in vain expect any salutary effects; we shall resemble those patients who are always taking physic, but will not alter their bad diet and intemperate modes of living. Crim. Law, p. 19.

from their commission. Thus, while no other precautions were used to prevent the *coining of gold*, than the making it a capital crime, the offence grew every day more frequent; but, as soon as the late regulations respecting gold coin took place, which entirely preclude every prospect of advantage from this practice, the offence died away of itself; and we now scarcely ever (I believe I may say *never*) hear of a single offender in this respect.

These are the expedients which have hitherto been used in those countries, where attempts have been made to substitute other punishments in the room of capital ones, and otherwise to reform the penal institutions; and they have, I believe, been almost universally attended with success. The governments of China, Russia,* and Prussia have been foremost in these experiments, while other, perhaps more perfect states, have not pursued this laudable measure so far as might have been expected. Even in England, this excellent work has not hitherto been entered upon with proper spirit. Our penal laws have too frequently been the work of a few, influenced by various improper passions, and not directed by that coolness which legislators ought always to possess. They have too often been made *upon the spur of the occasion*, as Lord Bacon expresses it, and when so made, their revisal has been afterwards neglected;† or we should not, in the eighteenth century,‡ have had reason to acknowledge with shame, that stealing a swan,§ breaking down a cherry tree,‖ letting out the water of a fish-pond,¶ being seen in the company of gypsies,** with upwards of a hundred and fifty other actions which a man is daily liable to commit,†† are de-

* Grand instructions for forming a code for the Russian Empire, sect. 210.

† If Lord Ashburton really was engaged, as we were told, in the revisal, amendment, and digestion of our code of penal laws, his death is much to be lamented by every friend to humanity.

‡ Blackstone, vol. iv. p. 4.

§ Dalt. Just. c. clvi.

‖ 31st Geo. II. c. xlii.

¶ 9th Geo. I. c. xxii.

** 5th Eliz. c. xx.

†† Ruffhead's Index to Statutes.

After this, will not any one acknowledge that Judge Forster, in the preface to his Crown Law, recommends its study with singular propriety, as a matter of universal concernment? "For,"

clared, by English Acts of Parliament, *crimes worthy of instant death!*

Is not this a fact at which Englishmen should blush? And ought not our legislators to undertake, without delay, the great but necessary work of reforming these sanguinary and impolitic statutes? Our country gloriously led the way in the abolition of torture; let us not be ashamed to follow the good example which others have set us in return, and still further humanise our civil institutions. We shall then have performed a work for which posterity will regard us with gratitude; and our age will then stand a chance of still acquiring the same reputation for humanity and public spirit, which it justly merits for the encouragement it affords to improvements in the arts and sciences.

To conclude; It has been the object of this discourse to prove,

That the *end* of all punishments is, not to torment a sensible being, but to prevent the future commission of crimes;

That those only can be deemed proper *subjects* of human punishments, who have been proved guilty of offences against the peace and good order of society;

That the *political enormity* of offences, or that which fixes the proportion of their punishment, is to be estimated by the degree of detriment they occasion to the state;

That the *nature* of all punishments should be so suited to their respective offences, as that they shall naturally tend to prevent their future commission, by correcting the principles which gave rise to them:

That the magistrate has no right to inflict punishments *unnecessarily severe;*

That he ought to be very sparing (if he have recourse to them at all) in the use of *capital punishments;*

And that in every instance he ought to appoint only such sanctions to his laws, as shall be *adequate*, and *no*

says he, "no rank or elevation in life, *no uprightness of heart*, no *prudence* or *circumspection* of *conduct*, should tempt a man to conclude, that he may not, at some time or other, be deeply interested in it."

more than adequate, to prevent the *crimes which* are the objects of them.

If, in the course of this slight essay, any thing has been offered in the least degree worthy the attention of this respectable society, and more especially, if it should be the means of furnishing agreeable and useful topics of debate, its end will be answered, and its author satisfied.

MEM. The rule "That the measure of punishment shall be adequate to the prevention of the offence," must only be extended to such offences as it is in the magistrate's power to prevent without occasioning a greater evil than will arise from its permission. Judge Blackstone happily observes, "The damage done to our *public roads* by loaded waggons is universally acknowledged, and many laws have been made to prevent it, none of which have proved effectual." *But it does not therefore follow that it would be just in the legislature to inflict death* upon every obstinate carrier who defeats or eludes the provisions of former statutes. Vol. iv. p. 10.

DEISM OR CHRISTIANITY?

FOUR DISCOURSES BY N. L. FROTHINGHAM,

Minister of the First Church, Boston, U. S.

(Concluded from p. 392.)

THE WARNING.

I am the door: by me if any one enter in, he shall be saved, and shall go in and out, ahd find pasture.—JOHN x. 9.

HE who spoke these words founded his claim to be listened to, and believed, not on being wiser than the rest of mankind and not on being better than they, but on the simple fact that he bore a special commission from God. It is not in one place, or a few places that he speaks so. He always so speaks and appears. The Christ of the Scriptures,—and there is no other, for we have no right to invent one according to our own fancy,—uniformly declares himself to be the authorised revealer of the divine truth and will; sent, and proved to be sent by attesting wonders and signs. And he either is all this, or we know not who Jesus was. He

was nothing that we can steadfastly abide by, or with any consistency define. "I am the way," he said. "I am the light of the world." "I am the truth." "I am the resurrection and the life. "No man cometh unto the Father but by me." And "the Father who dwelleth in me He doeth the works" that you see, and that "bear witness of me." "I am the door: by me if any one enter in, he shall be saved, and shall go in and out, and find pasture." Now this was a very peculiar pretension. Nothing like it was ever heard of before. No sage or reformer undertook to speak so. No scribe or prophet undertook to speak so. It was either the height of audacity, or the very madness of fanaticism, to set forward such a claim, unless it were a true one. It must recoil fatally upon his reputation, or else be justified from heaven. Was it true then or not? Was it so justified or not? Ay or no? It is a plain question, though a strange one to propose from a Christian pulpit. Are the things writteu concerning Christ, at least in their essential parts, truths or legends? Was he the Son of God with power; or was he at the most but the greatest of human instructors? They who answer in the affirmative place themselves among Christian believers, whatever construction they may put on one or another passage of the Holy Scriptures. They who answer with a denial have been denominated deists, in whatever degree of respect they may otherwise hold the record of the evangelists, and the character and services of the distinguished person of whom the record treats. That term, let me be careful to say, is not used here as a term of reproach. It is the appropriate one, that has been long in use to describe their class of opinion, who accept all the great doctrines of natural or universal religion, but without admitting the credibility of the Gospel narratives, or attaching any particular authority and mission to him whom we call the Anointed of God. The word has a distinct meaning, and is as perfectly well understood as any word in our language that relates not to visible objects, but to the conclusions of the mind. If it carry an opprobrious sound with it to any one, that is no insertion or intention of mine, and can only arise from

the disrepute in which the opinions that it indicates have usually been held. In itself, it is as favourable and friendly a term as could be applied to them. Deism, or theism, in its strict philosophic sense means belief in God, and so stands opposed to atheism. In its popular religious sense it denotes belief in the religion of nature, but in that only; thus seeming by a delicate reserve to imply rather than express the rejection of all supernatural testimony.

Which shall we choose of these two opposite conclusions? Opposite we may well call them; for though they may recognize possibly the same general doctrines, they do not see them in the same light, nor connect them with the same sentiments, nor rest them on the same foundation. Their tendencies also are wholly different. One is in the straight line of a recognised faith, and surrounded with early helps and guidances; the other off in uncertain directions, and at the mercy of every speculative caprice. They are wide apart. Let us not then stand indifferent or undecided between them. but make manfully our choice. And which shall it be? Certainly, that which recommends itself to our most solemn judgment as the true one. Though it should deny the persuasions in which we were religiously brought up, though it should darken over the hope that we had delighted in, and though it should remove the strong confidence on which we had built, we ought to be ready to abide all consequences for the truth's sake. I would not adhere to an error because it was a gratifying error, or because it seemed to be a useful one. Let the shock come, if it must, that shall break up the belief of Christendom, and disprove all its evidences. But that disaster is as distant now as it was fifteen hundred years ago and more, when "philosophy and vain deceit" strove to set up the fallen images of the old superstition, or to introduce the free range of new fancies, in the stead of Christ's Gospel. That divine instance of condescension to man's spiritual wants shines as steady and stands as strong as it did in the beginning.

This is not the fitting occasion to enter into the often fought field of the deistical controversy. It is no part of the design of the present discourse to argue upon that

theme. The Christian minister has a right to take for granted the reality of the word that he is set to preach; to assume it as no fable, whether cunningly devised or accidentally brought together, but as the truth of God. And it will usually be his wisdom so to do. What is now intended to be urged on your reflection is the breadth of the difference between the two parts of the alternative that I have ventured to name. That difference impresses my own mind continually more and more. As I contemplate it, it grows into greater magnitude and more vital importance. It strikes out into further and weightier consequences in the general convictions of the mind on sacred subjects. The Scriptures and fixtures of our faith will be seen with the progress of our observation to gain a closer union with whatever is most precious in human persuasions.

One of the leading fallacies in the free religious speculation of the present day, is the endeavour to turn the solid structure of Christianity, which is built up alternately of facts and principles, of historic and spiritual truths, into mere abstractions;—a lofty sentiment, or a shapely system of ideas. Reasoners of this class pick out from its walls the cement of the actual, the traditional, the recorded, and think that the building will be as strong and good as ever. They put the precepts that Christ taught in the place of Christ himself; and this they call retaining the substance,—though it seems to me to be substance from which they have drawn away the breath of its life. "I am the truth," he said, and not "I will try to tell you what you may find it reasonable to believe to be true." The words that they gather up from him, and which are of just the same value to them as if they fell from any one else, containing their own intrinsic worth and nothing more, —these are not he. These are not even his likeness. Such thinkers retain the name of the Saviour, but have let the Saviour go. Their object is to reduce his religion to those lowest terms, in which they maintain that all religions, when you analyze them into their primal elements, are agreed. But what a delusion is this, that by a vain experimenting would deprive the Gospel of its whole divine peculiarity, melting down its adamant,

and quenching the spark of glory that God has lodged within it. It is as if you should take the diamond, with its flashing facets and regular beauty, and, when you had fused it through the action of intensest fire, point to its residue, and say, there is all that your jewel was; —it was but carbon,—pure, simple coal.

There may easily be a time in the life of every inquiring man, especially if he reads largely, when he is dissatisfied with alleged proofs and shaken with objections; when the revealing of one fallacy in what he had been taught implicitly to reverence may lead him to suspect that the whole is fallacious; when he reads the evangelists and cannot credit them; when he looks towards the Saviour and there is a veil between as he looks; when he is tempted to seek for the essential Christianity behind its documents and apart from them. Some continue in this scepticism, but others emerge from it. The learning that began with perplexing, ends in confirming them. Thought grows clearer as it goes deeper, and the clouded trust clears up. They feel with a livelier interest than ever the value of the traditional aids that they were ready either carelessly to part with or proudly to spurn. They see, when they faithfully interrogate themselves, that much which they call natural light, and think to be independent of any done or written, is after all but a reflection from what has been told them,—from the glory of revealed truth and the books of a Christian education; and they have a wholesome fear of leaving the side of a heavenly conductor. They see also, when they look round upon others who have forsaken the doctrine of authority for what is called a freer thinking, that the history of that supposed freedom is full of warning. It shows how apt those rejectors have been to give up even the two leading tenets of what they call the absolute religion. I allude to the moral perfections and compassionate notice of God as our Father in heaven, and to an immortal existence for his creature man. Let me not be misunderstood, as if implying that these tenets can never be firmly held by those who disclaim utterly any divine origin or miraculous witness for the Gospel. We may well suppose that they can, and doubtless they are so

held by many. We will admit, without hesitation, that these are lessons of nature's religion, if you will only remember at the same time how much this is indebted to the Bible, with which it should never suppose that it can safely dispense, here in these Christian lands that have been trained by that Holy Word. Nevertheless, the fact just mentioned is an extremely striking one; and I wish to call your earnest attention to it in both those great instances that have been mentioned, our filial relation to God and the good hope of immortality. I have said that they have been apt to be driven, or at least to fade, from the belief, where the Christ of the New Testament has ceased to be recognized. If this be true, it will not indeed prove the doctrine of supernaturalism. I say nothing about proving it. I do not say that any thing can prove it, as some persons account proof. But it will show how much depends upon that doctrine. It will show, as I am now chiefly endeavouring to do, the wide distinction that there is between that and any scheme of mere rationalism. It will show the peril, if not the fatuity, of passing lightly from the old camp of apostolic prescription to the tents of the stranger, as if it were a small exchange to make. "I am the door," says the Redeemer; "by me if any one enter in he shall be saved, and shall go in and out and find pasture."

And first of what should always be first in the thought, —the idea of God. How nigh and endearing this is made to us in the Holy Volume you need not be told. How pure is he in his perfections there! How abounding in his merciful regards towards his frail children on the earth! What gracious views of his works, his Providence, his will, are there presented! And added to every thing else is his love in the mission of his Son. All this is so familiar to us, that it appears almost to have sprung up spontaneously within us. But it was planted by Christian precepts. It grew under Christian institutions. It was nurtured by such influences as drop and shine only where the Gospel has been. And who can think that he is in no danger of parting with it by unlearning his first faith, who contemplates soberly some of the results of such a swerving, which in

modern times have been exhibited conspicuously to the world? When, not many years ago, a great number of the learned theologians of Germany were carried away as by a tide of innovation, and professed naturalism instead of "the faith once transmitted," one of the first signs to be discovered in connection with that apostacy, was the new way in which they fell to thinking and speaking of the Lord and Father of all. Pantheism came in like a flood. The theory of Spinoza became reguant in philosophic circles and divinity halls. It is terrible to consider how far away from the tender and affecting representations of Jesus the idea of God came to be over a large part of the Lutheran church. It either evaporated into a misty abstraction, or sunk down into a cold and hollow dogma. The thought of a personal Deity was openly cast out, as if fit only for those who had made but the lower progresses in scientific thought. Many a studious spirit was plunged back into what was nothing better than the old Grecian or Oriental speculation. A celebrated professor in one of the highest of the Universities, when asked by a young man concerning his views of God, replied that such a Being certainly existed "subjectively." By which he meant, that He existed to the contemplative soul; but whether there was anything without, or objective, corresponding to that idea could not so surely be asserted. In the last number of the London Quarterly Review, a principal article contains this incredible statement;—"We have heard from the lips of a German of high station, that he had listened to sermons delivered from the pulpit, for the purpose of disproving the being of a God." This may properly be pronounced incredible; for allowance is always to be made for prejudice and exaggeration on such points, and we have a right to suspect that there may have been some misunderstanding. But what must have been the character of discourses that could be so misunderstood? It is from the beautiful lessons of our faith that we have learned to discern so clearly the goodness of the Lord over his works, and to ally it with so many comforting and cheering assurances. Nature itself, when coldly and sharply interrogated, gives us back replies that for the most part in-

spire us with admiration and fear rather than with any more confiding sentiments. I shall never forget when one of the companions of my early studies fell away from his Christian belief, and published a book against the faith that he had abjured. A few years afterwards, I asked what was then his conception of the Creator, and he answered that it was chiefly that of a mighty Power, who could demolish at a blow the universe that he had formed.

It is well known to all who have turned their attention to this state of things,—and what thoughtful person will not feel a profound interest in it?—that where the strict pale of Christianity has been broken through and deserted, two kinds of pantheistic representation have disclosed themselves and found favour. One is spiritual in its nature. It resembles the dreamy idealism of the east. It pens high-sounding paragraphs, and paints glowing pictures, and utters vague oracles of the One and the All; and as it speaks it is applauded by the undiscerning as "the voice of a god and not of a man." The other is of a material sort. It grovels and works downward. It investigates the physical laws of the world, confining itself to such causes and consequences as it there perceives. A book has but recently appeared from our sober England, written with calmness and distinguished ability, and in a style of crystalline clearness, through the midst of which there runs a strain that plainly says, if we only suppose certain material substances distributed through space, the world might very well have created itself, and it can continue to maintain itself without any special supervision.

But it is more than time that we should come to the second doctrine, of which it was proposed to speak,—the continued existence of man after the close of this life. Precisely the same effect has been produced upon this, as upon the doctrine just named, with the developement of deistical—or if a longer word is preferred —of rationalistic opinions. There has been in both the same dreary play with the term "personal." As in the former instance the being of a personal Deity came to be denied, in this the truth of our personal immorta-

lity came to be denied also. An open controversy has arisen in Germany, with many writings on each side, on the point whether "the human individual" after he has once died is likely to live again. And this among divines and teachers! I have read a considerable volume, that had for its object to show that Christ himself never taught the resurrection of the dead, except in a figurative and moral sense, wholly confined to the present state of existence. But why need we go for illustration to any foreign country, when we may read in an essay lately published by an estimable man, of a most beautiful spirit, and who has won a high repute both at home and abroad, that "the popular doctrine of the immortality of the soul" is something "too outward and literal," by which philosophy and religion have been striving to express something else?

And what is it that is substituted for this ancient belief, this priceless hope of craving and sorrowing minds? What is our immortality, if there is nothing for us beyond the decay of the body, and the curtains of time, and the narrow house? Here again, very much as it did before, the reply divides itself and takes two exactly opposite directions. One is refined and subtile, choosing the region of abstract ideas; while the other is grosser and earthly, thinking of nothing but social improvements in the place where we at present dwell. The first assumes that thoughts and principles are the only things that are eternal, and teaches therefore that it is vain, and even mean, to aspire after any other permanency than is gained by uniting ourselves with truth and goodness. This has a brave sound to many. There is a great show of spirituality in this. The other, on the contrary, has principal regard to material interests. Social progress is the object it keeps in view. It cares to have no other immortality thought of but that of the race to which we belong; which is no other than that of the tree or the lower creatures, of the snow-drop or the fly, except that the race of man is to be always improving its condition, while their generations are for ever the same. It bids us be content each one to perish, as the species is to go on. This is the novel device that has been put in the place of the promise of a hereafter

by certain political visionaries in France, who have sent over hither their barbarous phrases and the taint of their pretended reformations.

I cannot resist my solemn conviction, nor forbear to express it, that the fixed belief in a future life and a better world is closely bound up with a belief in the divine mission of Jesus Christ. When we reject that authoritative word, we are not a step in advance of those who doubted and died before its advent. Let the Gospels, as credible witnesses, be once preached out of the hearts of any community, and then there will need but few years to heathenize it, so far as this or any other speculative truth is concerned. Death has as disheartening a look now as it ever had, when we gaze on its natural appearances;—the vanished consciousness, the eye that will no more open, the eternal silence of the dumb lips, the marble rigor first, and the dropping into ashes afterwards. The arguments, on which mere reason has predicted a redemption from it, have not gained an ounce in weight since the Grecian martyr pondered them, and the Jewish preacher exclaimed,—"Who knoweth the spirit of man that it goeth upward, and the spirit of the beast that it goeth downward to the earth?" The power of Christ, and no other, broke the dark seal. And if it was no real power, how should the effect remain? If he were indeed not raised, but the world has only fancied it, why should not that seal of the grave be fast again, and stamped as deep as ever with its characters of doubt and fear?

I have thus endeavoured, Christian friends, in four discourses, to meet a new exigency in our religious denomination. The first argued the truth of our faith from the history of God's moral government in the earth, and endeavoured to show that, in all consistency, you must either deny a Providence or else accept that faith. The second maintained the wisdom and necessity of some foundation of belief for every church that professes to be a church—some creed or shape of belief, however largely drawn, some understood rule in which it should be united. The third described the different degrees of departure from the standard of the Scriptures; beginning with the most impious

form of infidelity, and ending with the scepticism of noble and religious minds. And now we have taken up the ultimate question—Shall we have Deism or Christianity? Not as if with the slightest doubt; not as if fearing your reply; but under a profound feeling of responsibility in a momentous cause. You must forgive me if anything unadvised has been spoken. May God forgive me if anything inconsistent with justice, and humility, and the spirit of kindness has been spoken.

Come back with me to the text. "I am the door; by me if any one enter in, he shall be saved, and shall go in and out, and find pasture." We acknowledge this to be the true gate. We know of no other. We look for no further and better one. While we exercise towards others a perfect candour and every friendly consideration, we should take to ourselves the salutary warning, that if we choose differently we shall fail of the full blessing at least, and may lose the whole blessing at last. We shall go in and find no peace, and shall go out and find no sustenance. Let us seek to enter into our life by the way that the Father has appointed.

SONNET.

VEX'D with vain thoughts, I anxious haste
To the green woods and ever-fresh'ning sea,
That 'mid their myriad echoes I might taste
Thoughts of a kindred sanctity:
Yet 'tis not there whence comes the breath
That bids the spirit to be free—
'Tis not from earth, so fraught with death,
We learn our nobler destiny:
Then look we to the stars that scatter'd round,
Like beacons pointing to some happy shore
Of spirit-land amid the far profound
Of heaven! O, I could dream for evermore
Of that blest clime, and deem the sounds I hear,
Of once lov'd voices, 'mid the ecstatic swell
Of angel choirs, calling to those who dwell
On this dark world to fix their yearnings *there!*

E. W. G.

LOVE TO THE LORD JESUS CHRIST, A SATISFACTORY TEST OF DISCIPLESHIP, AND A SUFFICIENT BOND OF CHURCH-FELLOWSHIP.

A DISCOURSE, BY THOMAS BRADSHAW.

Grace be with all them that love our Lord Jesus Christ in sincerity.—EPHESIANS vi. 24.

BRETHREN—Seldom has the efficacy of the Gospel been more strikingly manifested than in the case of the individual who wrote these words. His mental endowments were of a high order; and the opportunities he enjoyed in early life of cultivating his powers appear to have been considerable. These opportunities he improved; and as the natural consequence, he was enabled to acquire distinction amongst his countrymen. Having imbibed certain prejudices which appeared to justify the rejection of that personage whom we regard as the promised Messiah, he is first presented to our notice as the companion and accomplice of sanguinary persecutors. Not satisfied, however, with a subordinate or secondary position, we almost immediately afterwards behold him in the attitude of a ringleader, making havoc of the church, entering the dwelling-places of those who named the name of Christ, and committing both men and women to prison. Smothering the feelings of humanity, and urged by a species of religious fanaticism, he proceeds with fearful rapidity towards the accomplishment of his iniquitous purposes. But, lo! he is suddenly checked in his career. There shines round about him a light from heaven, and he hears a voice saying, "Saul, Saul, why persecutest thou me?" Surprised by this address, as well as by attending circumstances, he exclaims, "Who art thou, Lord?" and the voice replies, "I am Jesus, whom thou persecutest." The sequel informs us that he was converted to the Christian faith, received a commission to proclaim "the word of life," and became a devoted soldier of the cross. From this time, we view his character with unmixed admiration. Regardless alike of human applause and

censure, he shunned not to declare the whole counsel of God. Looking, not at the things which are visible to the eye of sense, but at those which are presented to the eye of faith, he pressed towards the mark for the prize of his high calling. Constrained by the love of him who died on Calvary, he laboured with untiring zeal to extend the empire of righteousness. Assured that tribulation worketh patience, and patience experience, and experience hope, he rejoiced whenever it was his lot to suffer for well-doing. Remembering that if any man have not the spirit of Christ he is none of his, it was his constant aim to manifest that charity which beareth all things, believeth all things, hopeth all things, endureth all things. Desiring that the truth as it is in Jesus should be disseminated with all possible rapidity, he was glad when additions were made to the ranks of the ministry, although there was reason to suspect that some were influenced by unworthy motives.* Anxious that all the members of Christ's mystical body might be united and grow together in love, he repudiated that disposition to dispute about trifles which has often operated to the disadvantage of our common Christianity.† We may conclude, therefore, that perfectly unshackled by party considerations, and yielding without reserve to the generous impulses of a celestial spirit, he penned the delightful sentence on which we shall now proceed to found a number of observations.

"*Grace be with all them that love our Lord Jesus Christ in sincerity.*"

Why ought men to love the Lord Jesus Christ?

The answer to this question will embrace several particulars.

1. *His character exhibits every thing that is morally excellent.*—Speak we of *benevolence?* He went about doing good—healing all manner of sickness, and all manner of disease among the people. Of *zeal?* It glowed in his breast with an intensity which difficulties, however great, and discouragements, however numerous, were utterly insufficient to subdue. Of *courage?*

* See Philippians, i. 15–18. † 1 Cor. i. 10–13.

It enabled him to meet the scowl of the great, the cavils of the learned, and the laugh of the vulgar, with perfect composure. Of *patriotism*? It manifested itself in the most disinterested and persevering exertions to promote general happiness, and avert national calamity. Of *friendship*? His attachments were strong, his feelings sympathetic, his deportment kind and steady. Of *meekness*? When he was reviled he reviled not again, when he suffered he threatened not. Of *humility*? He made himself of no reputation, took upon him the form of a servant, condescended to men of low estate, and became obedient unto death, even the death of the cross. Of *piety*, as manifesting itself in the exercises of devotion? He often retired from the scenes of noise and strife, that he might enjoy communion with his Father.

2. *It was for our express benefit that his mission was undertaken.*—"Fear not," the angel of the Lord is represented as saying to the astonished shepherds, "for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour, who is Christ the Lord." "God so loved the world that he gave his only Son, that whosoever believeth in him should not perish, but have everlasting life." "This is a faithful saying, and worthy of all acceptation that Christ Jesus came into the world to save sinners." "Though he was rich, yet for our sakes he became poor; that we through his poverty might be rich." He came "to seek and to save them that were lost." "Forasmuch as the children are partakers of flesh and blood, he also himself took part of the same, that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." "He gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Ought not, then, the love of Christ to constrain us? And shall we not "thus judge, that if one died for all, then were all dead; and he died for all, that those who live should not henceforth live unto themselves, but unto him that died for them and rose again?"

3. *In order to secure the objects of his mission, his labours were incessant, and his sufferings extreme.*—Read attentively the narratives of the four evangelists, and you will wonder at the number of interesting and important events with which he was associated during the brief term of his public ministry. At one time you will behold him in the synagogue, preaching the Gospel of the kingdom. At another, on the margin of a lake, teaching the people who thronged to hear him. At another, in Capernaum, healing the servant of a centurion. At another, in the vicinity of Nain, restoring to life the only son of a widow. At another, on his way to Jerusalem, cleansing a number of men who were afflicted with leprosy. At another, in the neighbourhood of Jericho, giving sight to a distressed individual who sat by the wayside begging. At another, near to Sychar, conversing with and instructing a Samaritan woman. At another, feeding the multitudes who had followed him into the wilderness, by miraculously increasing the amount of those provisions which his disciples had procured for their own use.

Thus was our Lord continually employed whilst he sojourned on earth as the Father's anointed. And if his labours were incessant, his sufferings also were extreme. He endured the contradiction of sinners against himself. "He was despised and rejected of men, a man of sorrows and acquainted with grief." He was wounded, bruised, chastised, and lacerated. He was insulted, buffeted, and crowned with thorns. In the garden of Gethsemane he agonized, and his sweat was as it were great drops of blood falling to the ground. He was basely betrayed, and unjustly condemned. He was led like a lamb to the slaughter; nailed as a malefactor to the cross; forsaken by his disciples, and derided by his foes. Behold, how he loved us! And shall not we love him?

4. *He continues to feel the liveliest interest in our behalf.*—Brethren, "we have not an high-priest who cannot be touched with the feeling of our infirmities; but was in all points tempted as we are, yet without sin. He is able, therefore, to succour them that are tempted." Let it not be for a moment supposed that

because our Saviour is crowned with glory as the reward of his sufferings, he hath lost sight of the purposes for which those sufferings were endured. The throne on which he sits is a mediatorial throne; and he looks forward with intense solicitude to the time when every foe will be put under his feet. All power has been given unto him in heaven and earth, that he may exercise it in the government of his church and the extension of his dominion. Having laid down his life as a ransom for the flock, and knowing those who compose it, he watches over them with the tenderest regard—makes liberal provision for the supply of their wants—protects them in the hour of danger—sympathises with them under affliction—and assures them they shall never perish, neither shall any take them out of his hand. Is it not written, "If any man sin we have an advocate with the Father, Jesus Christ the righteous: who is the propitiation for our sins; and not for ours only, but also for the sins of the whole world?" And again, "Because he continueth ever, he hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost all that come unto God by him, seeing he ever liveth to make intercession for them." And again, "Who shall lay anything to the charge of God's elect," his chosen ones, the objects of his approving love? "It is God that justifieth, who is he that condemneth? It is Christ that died, yea rather that is risen again; who is ever at the right hand of God; who also maketh intercession for us."

"If love, the noblest, purest, best—
If truth, all other truths above,
Can claim returns from every breast,
O, surely, Jesus claims our love.

There 's not a hope, with comfort fraught,
Triumphant over death and time,
But Jesus mingles in that thought,
Forerunner of our course sublime!

His image meets us in the hour
Of joy, and brightens every smile!
We see him, when the tempests lower,
Each terror soothe, each grief beguile.

We see him in the daily round
Of social duty, mild and meek;
With him we tread the hallowed ground,
Communion with our God to seek.

We see his pitying, gentle eye,
When lonely want appeals for aid;
We hear him in the frequent sigh
That mourns the waste that sin has made.

We meet him at the lowly tomb;
We weep where Jesus wept before;
And there, above the grave's dark gloom,
We see him rise—and weep no more."

II. What is meant by loving the Lord Jesus Christ in sincerity?

An influential love is doubtless intended; such a love, for instance, as will lead us *diligently to obey his injunctions*. This point has, indeed, been decided by our Lord, where he says "He that hath my commandments and keepeth them, he it is that loveth me." And again, "If any man love me, he will keep my words." Let us glance, then, at some of those injunctions which are addressed to the disciples of Jesus, that we may have an opportunity of judging how far we are entitled to form a favourable opinion, with regard to our personal acceptance before God. The following are too important to be overlooked:—"Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven." "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave thy gift before the altar, and go thy way: first be reconciled to thy brother, and then come and offer thy gift." "Love your enemies; bless them that curse you; do good to them that hate you; and pray for them that despitefully use you and persecute you." "When thou givest alms, let not thy left hand know what thy right hand doeth, that thine alms may be in secret; and thy Father who seeth in secret shall reward thee openly." "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall reward thee openly." "Lay not up for yourselves treasures upon earth, where moth and rust do corrupt, and where thieves

break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also." "Whatsoever ye would that men should do unto you, do ye even so to them, for this is the law and the prophets." "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican." "Thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy mind. And thou shalt love thy neighbour as thyself." "Be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man father upon earth: for one is your Father, who is in heaven. Neither be ye called masters; for one is your master, even Christ." "Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations." "If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee saying, I repent; thou shalt forgive him."

Now, brethren, if we are found diligently obeying these injunctions, we may conclude that we love the Lord Jesus Christ in sincerity; but if we habitually disregard them, our love must be either spurious or defective.

Further, if we love the Redeemer in the sense of the words before us, we shall *humbly confide in his promises*. When our Lord was about to leave his disciples, as sheep in the midst of wolves, he said unto them, "Let not your hearts be troubled: ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go, and

prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." How eminently consolatory is this language! What a cheering prospect it sets before us! The Master we serve has taken his departure to a distant country: but it is a country where sympathy and love reign. He hath ceased to suffer: but he forgets not that the members of his mystical body now on earth are passing through the furnace. He is reaping the fruits of his humiliation; but he has determined that those who tread in his steps shall participate in his triumphs. He is, therefore, fitting up the mansions of celestial joy for their reception, and will at length appear, not with a sin-offering, but to consummate their blessedness by taking them to himself.

Nor is this all. A traveller surrounded by dangers, exposed to hardships, suffering under the effects of past exertion, and destitute of such resources as are adapted to the peculiarities of his position, will find little pleasure in the contemplation of objects, which, whilst they are essential to his future welfare, are so distant that it becomes exceedingly doubtful whether he will be able to reach them. So, if an incorruptible inheritance beyond the scenes of time were all to which the promises of Jesus directed our thoughts, there might be danger lest, under the weight of present trials, we should faint in our minds, and turn aside from the holy commandment. The Comforter is therefore promised; even the Spirit of truth, whom the world cannot receive, because it seeth him not; neither knoweth him. "If ye, being evil," said our Lord, "know how to give good things unto your children, how much more will your heavenly Father give the Holy Spirit to them that ask him." "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him." This promise, brethren, is intended to meet our present necessities; and in experiencing its fulfilment, we are fortified against the attacks of our spiritual foes, sustained amidst the adversities of our pilgrimage, strengthened for the prosecution of our journey, guided in seasons of doubt and perplexity, inspired with hope when prospects are discouraging, and sealed unto

the day of full redemption. Let us learn, then, to confide in the promises of that Saviour, whom, not having seen, we profess to love; and in whom believing, we rejoice, with joy unspeakable and full of glory.

It is important to observe also—That if we love the Lord Jesus Christ in sincerity, we shall be *careful to cultivate the spirit he manifested.* Reference has already been made to his benevolence, his zeal, his courage, his meekness, his humility, his fervent piety; and, we may rest assured, that if these attributes were essential to the character of a perfect teacher, they are equally necessary to that of a consistent disciple. Numerous are the opportunities of exercising benevolence in a world where sickness and sorrow, pain and death, prevail on every hand. Loud is the call for zeal, when iniquity with unblushing front may be seen in all the walks of life. Great is the need of courage, when a conscientious adherence to the principles and laws of pure Christianity, is almost as likely to incur the displeasure of many who call themselves Christians, as it is to excite the revilings of the profane. Urgent is the demand for meekness, when, as is sometimes the case, even in religious matters, hard names and ungenerous insinuations are resorted to by the advocates of sectarian peculiarities, instead of convincing argument, and affectionate entreaty. Indispensable must be the obligation to cherish humility on the part of those who, having broken the righteous laws of God, are indebted to the exercise of his mercy for all they enjoy. Vast must be the importance of a devotional habit, since prayer is the breath of the soul—the incense that rises with acceptance to the heavenly throne—the key with which we obtain access to spiritual and exhaustless treasures.

Once more—those who love the Saviour in sincerity *endeavour to imitate his example.* That the power of example is great, may be seen in all the departments of social life. To it must be attributed a large proportion of both the good and the evil which every where abound. This power was recognised by the sacred writers; and hence, they have furnished for our inspection a large number of biographical sketches, in

which we may so clearly perceive the loveliness and excellence of true religion, as to be almost irresistibly impelled to cultivate its graces. Why, if it be not for the purpose of exciting us to imitate their virtues, do we read of Abel, who offered a better sacrifice than Cain? Of Enoch, who was translated that he should not see death? Of Noah, who built an ark for the saving of his house? Of Abraham, who was strong in faith, giving glory to God? Of Isaac, who went out to meditate at eventide? Of Jacob, who wrestled with the angel, and prevailed? Of Joseph, who was equally eminent for filial piety, and public uprightness? Of Moses, who chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a a season? Of Job, who is extolled for the exercise of patience under circumstances of the most trying description? Of Joshua, who said, "As for me and my house, we will serve the LORD?" Of Samuel, whose earliest years were spent within the hallowed precincts of the temple? Of David, whose devotional poetry will delight and edify the righteous until time shall be no more? Of Daniel, whose steadfastness in the hour of temptation was rewarded by the special tokens of Divine approbation? And of many other individuals, who, having obtained a good report through faith, are now inheriting the promises?

But, of the Lord Jesus Christ alone, can it be said, He "did no sin"—He omitted no duty. He was "holy, harmless, undefiled." His conduct, therefore, is the only perfect transcript of the law—the only model we may at all times imitate.

"To do his heavenly Father's will,
  Was his employment and delight;
Humility and holy zeal,
  Shone through his life divinely bright.

Dispensing good where'er he came,
  The labours of his life were love;
O! if we love the Saviour's name,
  Let his divine example move."

III. What is the import of the Apostle's desire? It appears to be this:—May the manifestations of Divine

favour in all their richness and variety be enjoyed by those who sincerely love the Lord, the anointed Saviour. May the eye of omniscience watch over them. May the shield of omnipotence defend them. May the wisdom that erreth not guide them. May the compassion that faileth not succour them. May their wants be supplied from the exhaustless resources of infinite benevolence. May their labours be crowned with that blessing which alone ensures success. And may their consolations abound through the power of the Holy Spirit. Under all circumstances may they have access to their Father in heaven, by that new and living way which Jesus hath consecrated. In seasons of affliction may the everlasting arms be underneath them. And at the hour of their departure from earth, may they be cheered by a prospect of everlasting bliss.

In this benevolent desire *all* were interested who felt a sincere attachment to the holy Redeemer. Exact uniformity of belief, on some of the minor points of Christian doctrine, might not prevail amongst them; but the great principle, without which faith itself is dead, was planted in their breasts; and this principle was so far operative as to produce the peaceable fruits of righteousness. They were therefore entitled to sympathetic regard; and to all those exercises of brotherly kindness which the Gospel is adapted to generate.

Brethren, it would be well if the spirit of the apostle, as exhibited in the words of our text, were more generally cultivated in the present day. The numerous divisions of the religious world prove, that amongst those who acknowledge the right of every man to search the Scriptures for himself, and also to judge of their meaning, it is vain to expect in all cases the same decision. Let us be on our guard, then, against forming an unfavourable opinion of other persons on account of differences which the constitution of our minds, and the diverse circumstances in which we are placed, render inevitable.

There is a passage in that beautiful prayer, recorded in the seventeenth chapter of John's Gospel, the object and import of which many, we fear, do not apprehend. It is the following:—"Neither pray I for these alone,"

(the first disciples), "but for them also who shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." This is evidently a petition for Christian unity; presented by the High Priest of our profession; and embracing all those who believe in him as the Son of God. Now, allow us to ask, does this state of unity exist? Are the friends of the Redeemer one in feeling—one in heart? Do they love as brethren ought to love—speak as brethren ought to speak—act as brethren ought to act? Questions of this kind have an intimate connexion with the prosperity of the Christian church, and the conversion of the world; yet, alas! we are unable to answer them in the affirmative.

We sometimes hear individuals express astonishment that the Christian religion does not make more general and rapid progress. May we not ascertain the cause of this by referring to the words which were just now quoted, and at the same time calling to mind the unhallowed contentions in which the professed recipients of a "common salvation" so often indulge? Is it not evident, that until the disciples of Jesus have learnt to "hold the faith in unity of spirit, and in the bond of peace," we have no right to expect the general recognition of his authority? This is his commandment, "that we love one another, even as he loved us;" and if this commandment be disobeyed by those who call him Master, ought we to wonder at the infidelity of others?

Beloved, let *us* take the words of the text for our motto; and let us be especially careful to cherish the spirit by which they were dictated. Looking at the different sections of the church in our own country; and remembering that there are members of God's spiritual family scattered over the face of the earth, let us say, "Grace be with all them that love our Lord Jesus Christ in sincerity." And may the time be hastened, in which this heaven-born sentiment will pervade the mind, and influence the deportment, of every candidate for celestial joys.

" Let party names no more
The Christian world o'erspread ;
Gentile and Jew, and bond and free,
Are one in Christ their head.

" Among the saints on earth
Let fervent love be found ;
Heirs of the same inheritance,
With the same blessings crown'd.

" Envy and strife be gone,
And only kindness known,
Where all one common Father have,
One common Master own.

" Thus will the church below
Resemble that above ;
Where springs of purest pleasure rise,
And every heart is love."

RIGHTS, CLAIMS, AND DUTIES OF OPINION.

AN ADDRESS DELIVERED BEFORE THE BERRY STREET MINISTERIAL CONFERENCE, BOSTON, U. S. MAY 28. 1845.

By Rev. Orville Dewey, D.D.

[This powerful, seasonable, Scriptural address, appeared in the Christian Examiner and Religious Miscellany for July, published at Boston, U. S. This admirable periodical is well known, and as well appreciated by many of our Christian brethren in this country ; by numbers, however, we fear, it is not seen. It is conducted by the Rev. Drs Gannett and Lamson. We are sure our readers will thank us for giving them the opportunity of perusing the following excellent remarks of Dr Dewey].

The relations into which men are brought by their opinions ; the rights, claims, and duties of opinion ; the rights personal, the claims reciprocal, the duties absolute ; this is the subject, or class of subjects rather, on which I propose now to address you.

I suppose it is evident that we were made to think ; that thinking in its very nature implies freedom of

thought; and that from freedom of thought proceed inevitably differences of opinion. I suppose it is equally evident that opinion, the offspring of our thought, must be dear to us; that we cannot value our own opinion without disliking an adverse one, and that the expression of this disapprobation, if it is not inevitable, is at least a thing of simple sincerity. I suppose it to be undeniable moreover, whether we consult reason or Scripture, our own imperfection or the Divine commandment, that we are bound to entertain our own opinion with modesty, and to regard that of others with consideration and forbearance. Amidst these conflicting claims what is the just rule to walk by? What is charity? What is intolerance? What is persecution?

On these points there appears to be no little confusion of thought in the world. Persecution of opinion, for instance, is confounded with rejection of it; intolerance, with simple dislike; and charity, with good-natured indifference; so that you hear a man represented as a miracle of charity because he never spoke a word in his life against any sect, creed, faith, or opinion whatever. Thus again, freedom of thought is sometimes held to be an immunity from all serious question; the right to think, to justify recklessness of thought; and the answerableness of a man to his own conscience, to exonerate him from all proper regard for the judgment of others. Thus the lawful tie to the past is nearly broken; the new-born thought of to-day, instead of careful and patient self-examination, has nothing to do but to get published; it is a piece of nature, let it come out; publication, ubiquitous publication of all that is in a man,—vagary, dream, nonsense,—is held to be the very simplicity of wisdom. And thus opinion, the very lever that moves the world, is cast about as if it were a shuttle-cock for idle sport.

Let us attempt, then, first of all, to clear up the ground of the proposed discussion, and see what it is. And I think this may be in good part effected by a single distinction, which as a ray of light penetrates the cloud; the distinction, that is to say, between abstract right, claim, or duty, and the use of that right, the actual deference to that claim, the performance of the duty.

This is perhaps the most puzzling point in morals and religion. The abstract law that requires us to love God or to love man is very plain; but there is an almost boundless diversity in the actual modes of obedience; and the obedience is sometimes worst rendered where the bond is most felt. Men have dishonoured God under the plea of love to man, and they have persecuted and killed one another for the love of God. But to come to the field of inquiry before us:—I have an abstract right to form an opinion, and in doing this I am necessarily governed by such considerations as present themselves to my mind; but does it follow that, freed from all moral bonds of self-distrust, faithful endeavour and love of truth, every exercise of the right to think is just and good, lawful, and innocent? Much is said to this effect; but is it not said in disregard of a manifest distinction between the abstract and the actual? Abstractly I have a claim for my opinion upon the candour and forbearance of others; but suppose that my opinion were formed rashly, carelessly, under the influence of bad passions, from a desire to escape from moral restraints; would my claim suffer no abatement *then?* And if I were condemned, as I should deserve to be in such case, ought I to cry out, "intolerance! persecution!" It is my duty abstractly to value my own judgment on weighty subjects, and by consequence to regard with disfavour that of another which is opposed to mine: but upon this ground may I proceed to browbeat his opinion, to lift up my hands in horror, and thus to cast a spell over all minds around me that shall lock up their faculties in bondage; to say, "anathema! maranatha!" as if I were an inspired apostle; to act the Pope though I have rejected him, or having accepted him, to be myself still more a Pope? And if I do all this, am I to shelter myself under the plea that it is my duty to oppose error? It was the very plea of the Inquisition. Doubtless I have a right to judge of the faith, the creed of another. Let not this be weakly denied; it is involved in the right to think at all. Nay more; I have a right to judge of the character, the disposition, ay, of the heart, the very piety of my neighbour. I must be a fool and certainly must

act like one, if I do not. If I am to make no discrimination, how am I to conduct my affairs with any prudence? How am I to have any friendship or reserve of my friendship? No; I am to be lenient, but not blind. I am to be tolerant, but not indifferent. It is not judging that is forbidden, but a certain manner, feeling, spirit in my judging. When our Saviour says, "Condemn not that ye be not condemned," it is a hasty, censorious, cruel judgment that he forbids.

Thus much with regard to the distinction between the abstract right to judge, whether of things or men, and the actual use of that right. It may serve still further to define the ground of our inquiry, to observe more distinctly that it relates to opinion, to a mere judgment of the mind. Opinion cannot be infallible. It cannot properly be legislative. It has no right to legislate for another's mind. When I go beyond absolute intuitions, I do not *know* that I am right or that another is wrong. I do not *know* that the infidel, or the rationalist, or the Calvinist, or the Romanist, in his theory is wrong. I may have the firmest conviction, but it is not absolute knowledge. This is a powerful argument for modesty and forbearance; but it is no argument for indifference. I judge as well as I am able. I obtain all the assurance of which the subject admits, all that God permits to my imperfect mind. I may well be in earnest then for my opinion; but I have no business to pronounce, to dictate, to speak with lofty authority, as if the matter lay in my mind in the form of absolute certainty.

From all this it results, in the third place, that in any just rule that can be laid down for the treatment, whether of opinions or persons, there must be a certain vagueness. It is so with all moral rules. If a man knew precisely what he ought to do in every moral emergency that arises,—precisely how much he should eat or drink, or how much he should give in charity, or what exactly he should render to his neighbour in any question that arises between them,—the task of virtue would be comparatively easy. But there is no mathematical line for him to walk by, in relation either to honesty, or neighbourly kindness, or charity, or can-

dour. The spirit of every moral precept may be clearly enough ascertained; love, justice, are capable of clear definition; but when it comes to their application to actual life, the case is not so clear. Now the principal errors in intersectarian law, so to speak, have arisen from an attempt to give it a precision that does not belong to it. As if opinions were fixed quantities, and the treatment of them an ascertainable ratio, men have proceeded to lay down creeds and to fulminate excommunications. If creed-makers and churches had simply said—which is all they were entitled to say—"we are of *opinion* that such and such things are true, though we cannot lay claim to absolute and intuitive certainty of it; and we must regard and treat with disapprobation all opposing opinions," then the minds of men had been left to a fair and useful conflict, without the establishment of absolute tests, or the interposition of brute force.

We are now prepared, perhaps, to examine certain questions of great practical interest, that are either always arising between different sects, or that have recently arisen among ourselves.

In the first place, let us ask in general,—does Christianity require us to look at this subject from a point of view different from that of reason and common sense? For instance, does the reason of things say that we may and must treat opinions, differing from our own, in a certain way, with a certain disfavour, and does Christianity say that we shall not? I must answer in the negative. If Christianity does take any such ground, it should be made distinctly to appear. Chapter and verse should be quoted for it. Somewhere in the record should be found a passage that speaks after this manner:—"No matter what a man *thinks* about Christ or the doctrines of Christ; no matter what he thinks about anything; all such considerations shall sink completely out of sight, in the relations that obtain between Christian men." It cannot be necessary to say a word, I think, to free Christianity from the imputation of such manifest and monstrous absurdity.

In the next place, have Christian sects a right to condemn one another's opinions? Have Catholics and Pro-

testants, Calvinists and Arminians, Orthodox and Liberal Christians, interchangeably such a right? Undoubtedly they have. Their very relation implies it. Nay, they have a perfect right to hold each others systems to be a complete and even a fatal departure from Christianity. However much they may err in this, yet many of them doubtless, in sober seriousness, and with the best lights they can obtain, do come to such a conclusion; and they have a perfect right to come to it, and to express it. If instead of the words, "condemning and judging"—words which bear a severe or a legislative aspect—we simply said "disapproving," or even "disapproving in the highest degree," the difficulty would be removed. Here is the fault; not in judging *of* doctrines and men—a thing inevitable—but in judging them. If any church, or sect, or man condemns another in a severe and haughty spirit; if their argument is the strong argument of the majority, and they are willing to make the most of mere numbers; if they endeavour to awaken horror towards their adversaries with a view to crush down all freedom of inquiry; if they subject them to pains and penalties;—then all is wrong on their part. These have been the great offences and evils of Christian intolerance. A simple, calm, modest, though solemn disapprobation, would have awakened no anger, and would have promoted inquiry.

Can there be any doubt that there is such a right? If a man may not decide what is *not* Christianity, then he may not decide what it is; then he is called upon to embrace as his religion he knows not what. Even if it could be proved that Christianity possesses nothing to be believed, makes nothing of opinion, severs feeling from conviction, demands emotion without any regard to the views on which it is naturally and necessarily based—a supposition surely most irrational and incredible—yet even then the same question would arise,—what is Christianity? That is to say, what is the feeling which constitutes a man a Christian? And every man must be allowed to judge what it is, and therefore to judge what it is not. I do not see that the difficulty is relieved by removing from it the department of specula-

tion into that of feeling. There is naturally, perhaps, and there is really, just as much difference about the latter as the former. Nay, and all Christian controversy is always brought ultimately to bear upon the latter point. Always the allegation is,—"your faith is so bad that you cannot entertain the true Christian feeling." No doubt too much stress has been laid upon speculative faith. No doubt it has been a great, a monstrous evil in the Church. But really I do not see how we are, for that reason, or for any good reason, to foreclose opinion from judging what Christianity is, and what it is not.

And I think it is worth considering, whether in arguing against the abuse of this right, we have not been led incautiously and unreasonably to argue against the right itself. We have contended, and justly, that Christians should be left to perfect freedom of thought, that Christian virtue is compatible with a great diversity of theological tenets. But we have not been ourselves very lenient judges of the systems around us. We have maintained that Christianity is overlaid and defaced by enormous, by dreadful errors. Nay, I have heard more than one man say that he would rather be an infidel than a Calvinist, a strict Calvinist of the old school; and I must confess *that* is my judgment. That is to say, I can better get along with the difficulties of the infidel system—which, observe, is not atheism, nor universal unbelief, not a rejection of natural religion, but only of a revelation—I say, I can better get along in my own mind with the difficulties of this system, than I can with that of Calvin; embracing the damnation of infants, actual or deserved, and the just exposure from Adam's sin, of all men to that doom. I may be wrong, but this is my opinion. And if any one says I have no right to entertain such an opinion, I answer, that I think I have; but that at any rate I cannot help it.

The truth is, all difficulty about such cases arises from a misapprehension of the *nature* of this judgment. Any judgment which one forms of another's faith is, and can be, I repeat, nothing else but an opinion. A creed is nothing but a collection and statement of opi-

nions. If it is any thing else, I should like to know what else it is. If it is not simply a thought, a judgment, a conclusion of men's minds, what is it? There is a notion prevailing, that what is agreed upon in a conclave of clergy, is invested with some peculiar character; that it becomes something different from thoughts, beliefs, convictions; but what else can it be? "Ay," it may be said, "but suppose that to differ from that opinion be made penal; what *then* is it? What is the *law* but an opinion, with a penalty annexed for disobedience?" I answer, the law legitimately has to do with nothing but actions, including, of course, the intent of the doer. But suppose the law should propose to determine what men should *think* about matters of speculation or taste, about philosophy or art; what men should *think* about their neighbours, friends, and families; then we should have a case analogous to that of legislation in regard to systems of theology. And then should we see that legislation has properly no more to do with theology than it has with metaphysics or chemistry.

Separating then the incongruous and injurious element, what have we left? Still I say, nothing but an opinion. With whatever solemnity, with whatever air of authority it may be invested, it is properly, purely, only that. A bull of the Pope, though half the world bow down before it, is nothing but an opinion. It did not drop from heaven; it was considered, revolved, excogitated in the mind of his Holiness before it was uttered; and it is worth just as much as his judgment, or that of his cardinals is worth; and no more. The tenets of the Synod of Dort, or of the Augsburg Confession, the Catechism of the Presbyterian Church, the Thirty-nine Articles of the Church of England, are nothing else but opinions.

If the subject had been regarded in this light, and then if opinion had been what it ought to be in imperfect minds, modest and forbearing, however firm and decided, all the terrible evils that have flowed in the train of religious speculations would have been arrested. Orthodoxy and heresy would have been comparatively harmless words; they would not have sown

dragons' teeth in the field of the Gospel. Intolerance, persecution, the fire and the rack would have had no more to do with Christianity than with philosophy. Extract the false legislative element from opinion, and you would extract " the root of bitterness" from the bosom of the Church.

The questions which I have raised thus far, and attempted briefly to answer, belong to the general circumstances of all religious bodies, or to the past condition of our own. But a crisis in opinion is now arising, which demands a more particular consideration.

A great question has presented itself,—the greatest that Christianity ever met;—is the record of it to be received as substantially true, or is it to be regarded as mainly a collection of fables and legends?

It is not to be regarded as matter of surprise, nor of regret perhaps, that this German question has come in among us. It finds its place in the actual progress of thought; and I have no doubt, that among minds accustomed to theological investigation many have encountered this question, and in the quietness and retirement of their studies have examined it, and have come to the stable ground of faith in the New Testament. And it was due to such a question, as it seems to me—it was due to one's own mind in such a case, to have paused some time, to have waited with some patience and self-distrust, and not to have been in haste to rush into the arena of publication; not to have disturbed men's minds, till it was thoroughly prepared to satisfy and settle them. But the thing is done; and I confess I am looking with great interest to see what treatment this question is to receive from Saxon hands. It is awakening some attention both in this country and in England; and I trust it is to receive a more satisfactory solution in these countries, than it has found in Germany.

I propose to offer some thoughts upon this question, because it is *the* question of the time, and in a meeting of clergy at this moment seems to have imperative claims upon attention. All former assailants of Christianity, or of what we have considered as Christianity, are mere pigmies, compared with Dr Strauss. I think

indeed that his arguments are capable of a most satisfactory refutation; in fact, he begs the question at the outset. But to grapple with such an antagonist, or to enter deeply and in detail into the merits of the question, is of course impossible in the brief discourse of an hour. What I have now to offer is indeed mainly on the practical side of the question. But I think that something may be properly and sufficiently said on the nature of the question, or of the principles of reasoning which are applicable to it, on the views which are likely to decide it, and on the spirit and conduct with which it is to be met.

Let me further observe for the sake of keeping up the continuity and coherency of this discourse, that it is simply of opinion that we are to speak, and that in doing so we are to be governed by the natural laws of opinion. Opinion is not legislative, is not infallible, I have said; but it is nevertheless a right, and every man's right, though it may be misused, and it is a Christian as truly as it is a natural right.

To proceed, then, I ask, in the third place, are we entitled to say what Christianity is or what it is not; what it is or is not to be a Christian believer, a Christian man. For I must confess that I can make no essential distinction here. A good man may be one without being a Christian; many in the old time, both Jews and Gentiles, have been such. But for a man to call himself a Christian man, while he holds all the doctrines and facts associated with the Christ to be fabulous or nugatory, while he professes in his criticism of the Christ to look over him and beyond him, and to see something better, seems to me as great a misuse of terms as if a Chiness, while rejecting Confucius both as teacher and model, should still call himself a Confucian good man.

But to the question; I say, either we are entitled to have an opinion as to what Christianity is, or we are not. If we say we are not, then I do not see what further we have to do with the matter. Then every man is a Christian who claims to be such. Infidelity, pantheism, atheism, may be Christianity; and nobody, upon this principle, can gainsay it. If we may not de-

cide, if it is not perfectly proper for us to decide in our own minds, whether this or that be Christianity, or whether it be or be not something else claiming the title, I do not see why it was published, or how it can be the subject of any rational contemplation whatever.

But if we say that we can distinguish between the true and the false in this matter, then *what* do we say? Nothing lofty or arrogant, I conceive, but simply that we are capable of forming an opinion, and that we have an opinion. Have we not a right to form an opinion and to act upon it; no right to be either rational or sincere? Why, the veriest ultraist has an opinion as decided as anybody else, and he acts upon it. He says that the greater part of what we call Christianity is a mass of erroneous impressions, and of absurd and incredible fables. He freely writes books and preaches lectures to show that. And when he has done all this, does he turn round upon the conservative, and cry "intolerance, persecution, fire and faggot!" because some one pronounces what *he* holds to be Christianity, to be a mere bodiless dream and fancy! Are all the rights of opinion then reserved for those who set all previous opinion, and almost all other opinion, at nought?

But it may be said, "whatever the abstract right be, yet ordinarily, when Christian sects pronounce one another to be no Christians,—the Romanist, the Protestant, the English Churchman, the Dissenter, the Calvinist, the Arminian, the Trinitarian, the Unitarian,—do you not hold that this is very unreasonable?" I answer that I do; and why? Because they all alike acknowledge the authority of Jesus Christ, and all sincerely profess to stand upon the same basis; that is to say, the New Testament record. The fundamental criterion of faith and practice with them all is the same. But what is the case that has arisen in these latter days —in Germany, in England, and America? It is a case in which the authority and the record, by which we have been wont to decide questions, are completely rejected. "No," it may be replied, "not completely rejected. The authority of the absolute truth in Jesus is admitted." Did any body ever reject the authority of absolute truth? Did any one ever deny the extraordi-

nary virtue of the Christ, or his inspiration, in the sense in which Socrates and Cicero received that gift? Did ever any infidel or Mahometan deny anything of all this? How are we to distinguish the believer in Christianity from the unbeliever, if our definition of the Christian disciple includes the infidel and Mahometan? I do not or need not now speak as a partisan of one theory or another. I might speak as a mere looker-on, not caring which is right. I might even admit that Dr Strauss is right, and all the rest of the world wrong. But I do not see how they can profess to stand together on the same basis; except as all religions stand upon the same basis. It may be said that God, the absolute religion, humanity, are greater bonds than any other, and I need not deny it. They are the foundation ideas on which the superstructure of Christianity is built. But they are not the Christian bonds. The foundation is not the superstructure. And he who had swept away an entire house from its foundations, might as well say, "I still live in this house," as he who has swept away the entire, substantive, historic truth of Christianity, can say, "I dwell in the Christian economy." In Christendom he does dwell; and from the universal air around he may have drawn in some blessed inspirations of Christian virtue; something of reverence, gentleness, meekness, love, he may have learned from Jesus himself; the very infidel may; the very Mahometan might; and Almighty God, lenient to human errings, may accept such an one; I pretend to judge nothing of his future condition. But still, if I believe that it hath pleased God on the basis of natural religion to erect the superstructure of Christianity, to add, in great mercy, something to that natural light; if I believe that he hath raised up Jesus Christ to be a perfect model and authority to me, and hath surrounded him, for confirmation of my faith, with the majesty of miracle, I do not see how it is possible for me to regard *him* as a Christian believer or Christian disciple who rejects all this. When therefore the Wurtemberg Council of Education made the formal inquiry of Dr Strauss, what claim he had with his sentiments to hold a Christian professorship, although he made a laboured attempt to

defend the consistency of his position with his book, I deem that the Council could do no less than pronounce his defence unsatisfactory, and dismiss him from his office.*

And yet Strauss has been represented by one who knew him, as an amiable, and in manner a modest young man.† And doubtless there may be, of those who believe so little, better men than some who believe much more. Why then, it may be asked, shall they not be accounted better Christians? In this question, it seems to me, there is an entire confusion of thought. A Homœopathic physician may be a better man than some Allopathic doctor. Is he therefore an Allopathic doctor? A man who rejects all government, and refuses to obey it, may be a more quiet and inoffensive citizen than many who acknowledge it. Is he therefore a subject of that government? Suppose that a man accounts the constitution of this country to be a mass of useless and indefensible provisions, rejects the authority of the State, and holds only to some abstract idea of moral authority;—can he then be regarded as a supporter of that constitution? Can he consistently hold office in such a state? Obedience under the ancient covenant was better than sacrifice;—could sacrifice therefore be dispensed with? Could he be a Jewish believer or a Jewish practiser who rejected it? "Righteousness before doctrine" is a good motto; and it has been well illustrated by one of our brethren, whom nobody can respect more than I do; but I would ask him, is doctrine therefore to be held as of no account in the Christian system? And suppose it be proved that many doctrines have been unwisely and injuriously contended about, to the neglect of good deeds, of holy enterprises for the regeneration of the world, and that this has been a grievous and deplorable evil in the church; yet when doctrinal beliefs are reduced to their *minimum*, is there no *residuum*, no result of the last analysis, no ultimate basis of belief or fact, on which

* See a Treatise of Dr Beard of Manchester (Eng.), on Strauss, Hegel, and their opinions, p. 16.

† Reply to Strauss's Life of Jesus, by Professor Quinet of the University of Paris.

Christianity reposes? Is Christianity nothing but a dream of goodness?—the solid, matter-of-fact, miraculous Christianity, that cleaved the heart of the world? Was it but a vague and vanishing idea, almost lost in the shadows of antiquity, that has come forth moulded into a mythic form by the hands of twelve illiterate apostles, or of persons far less responsible than they; and with more than the power of twelve empires, has swept with majestic march through eighteen centuries of progress, and has changed the face of an hundred nations?

In the fourth place, let me ask, what are the views by which this question is likely to be decided? I answer;—as a man thinks of God, as he thinks of the order of the creation, its law, its spirit, so is he likely to decide.

It is not for want of evidence in support of the supernatural claim of Christianity that it is rejected. No such claim can have more evidence than this. If the views entertained by any mind lead it to anticipate some special interposition for human help, it would doubtless fix upon Christianity as fulfilling its prophetic hope. Or, to take lower and perhaps juster ground, if a man did not deem such miraculous interposition absolutely incredible, the Christian evidences would probably be found strong enough to overcome the natural reluctance to believe. There is such a reluctance; the order of nature irresistibly disposes us to look with distrust upon every fact that claims to be a departure from it. This reluctance, this natural distrust, Christianity is prepared to meet. But a previous and invincible decision in the mind, that a miracle is a thing incredible, neither Christianity nor anything else can encounter with the least chance of producing conviction. God himself, though he should work a hundred miracles clear as the sun before the sceptic's eyes, could not produce conviction, except by previously removing that obstinate prejudice. That is the fatal bar in the mind of Strauss. That, I believe, is the fatal bar in the minds of all who agree with him. Any one who will read his work, will see that he constantly goes on this presumption. The thing related is a miracle, he is con-

tinually saying; therefore it cannot be true. It would seem scarce worth while to have written a book against any particular miracles, after laying down the proposition that all miracles are things incredible.

Again, our views of the Supreme Being will naturally influence our decision on the point before us. I do not say now what are the right views. Nor do I claim all piety for the believing, nor deny it all to the sceptical. But it is evident that a filial, loving, confiding view of God will more incline the mind to receive Christianity as a special interposition, than a distant, cold, and merely reverential view of him. The spirit which pervades a late work, entitled "Vestiges of the Natural History of the Creation;" a spirit wedded to order, to the extent that the whole book is a kind of special pleading for it; a spirit that apparently, instead of recognising a paternal presence and care in the creation, looks far back upon the Supreme Power as having impressed upon all the elements of existence those laws which hold on their course like fate, and work out all possible results, even to the formation of man; such a spirit, I say, though religious and reverential, must be unfriendly to the reception of Christianity as a special revelation.

Now, here are principles of reasoning in the case. Which are the right principles? The presumption, on the part of a creature so ignorant of the Divine plan and will, that a miracle is impossible,—that any departure, not from the ultimate laws of the Divine wisdom (which is not maintained), but from the visible order of things on earth, is essentially incredible; the assertion that no case can possibly arise, in which God may so interpose; is it philosophical? Is it reasonable? Is it tolerable? Is this being omniscient? Does he know every case, every emergency, that can possibly present itself in a free moral creation? If he does not, then in that emergency may be found place for a miracle. And he who pronounces it incredible, seems to me guilty of a rashness, of a presumption, to say the least of it, wholly unwarrantable and unbecoming.

(*To be concluded in our next.*)

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RIGHTS, CLAIMS, AND DUTIES OF OPINION.

AN ADDRESS DELIVERED BEFORE THE BERRY STREET MINISTERIAL CONFERENCE, BOSTON, U. S. MAY 28. 1845.

By Rev. ORVILLE DEWEY, D.D.

(Concluded from p. 464.)

THE author of "Vestiges of the Creation" asks, which supposition better comports with the dignity of a human artificer; that he had made a machine which should go on without interposition to the end, fulfilling all its purposes, or one which should require to be touched and regulated from time to time? And then, misled by analogies, he applies this to the Infinite Being. And yet he complains of anthropomorphism in the reasonings of other men! I cannot account this to be true philosophy. The writer, though a bold, seems not to me a sturdy, inductive reasoner. Nay, his analogy, his favourite principle, fails him here. Man is not a machine; his will, by its very nature perhaps, is, to a certain extent, a disturbing principle in the creation; and it may create emergencies requiring interposition. Neither are we to think of God as if he were altogether such an one as ourselves.

But how, let us inquire a moment further, *are* we to think of Him? What especially are the moral emotions, the spiritual affections, that we are justified in feeling towards him?—for these, too, are among the principles of our reasoning. Suppose that our spirit is in perfect sympathy with Nature; What will it be? What does Nature teach? An infinite, paternal, minute direction

and care seem to preside over it. Earth, air, sunshine, nay more, almost a visible love and joy breathing over the world, seem to demand of every creature a sympathizing confidence. Very instinct yields to it; shall not reason then? Nothing is neglected. The cry of the young ravens is heard; the insect in the hedge is a vocal, a singing wonder of goodness; the motes in every drop of water bathe in an ocean of beneficence. Is it not a filial feeling then that man may entertain towards that Infinite Goodness? I may be wrong, but so it is that nature speaks to *me*. I cannot go out into this summer world without feeling that a care, a love, a pity, a thoughtful and provident love and care are all around me; that help is near to every creature; that a bountiful hand is opened to every want, and a strong arm is stretched out for all weakness. And if for every creature there is help, is there none—are we obliged to presume there is none—for man? Majestical in faculties, solemn in musings upon things great and wonderful, but humbled too, and almost overwhelmed beneath their grandeur; broken in spirit oftentimes, blind and erring, sinning and sorrowing, and almost instinctively asking, who shall deliver;—I am trying to make no strong case, I am but feebly saying what we all feel;—and I ask, is it an offence, in such a one—an offence to nature, to reason, to heaven, to lift his eye to the Infinite Being in hope that he will send some great salvation from his presence? This is the question; and I cannot but think that the true principles of the strictest reasoning put no obstacle in the way of that hope, but leave the path perfectly open to the ground of the great Christian argument.

In the last place, what are the spirit and conduct with which this great question of the day is to be met?

On this subject there is a difference of opinion among ourselves; and no little reproach is cast upon us, or upon the most of us, by others.

To notice, in the first place, the reproach from others; it is said that we are acting in total inconsistency with our former professions; and I suppose that the doctrines of this discourse will be accused of the same thing. I am not particularly anxious to deny this

charge. All progress is likely to be made at some expense of consistency. I am much more concerned to be right to-day, than to show that I was right last year, or ten years ago. Very likely there are some things in our writings as a denomination, which are not entirely reconcilable with our present position. But after all, and in the main, is this charge of inconsistency just? Can it be fairly made out? Because we said that we as a religious body had not departed from the ground of Christianity, does it follow that nobody can? We surely never said, that, let a man think what he would about Christ and Christianity, he was to be accounted a Christian believer and disciple. *This* should be proved, before the charge of inconsistency can be sustained. Then again, it is said that we have discarded all creeds, that we have no creed, and never had any, and have no business to act as if we had. No creed! What is the trouble now, but that we *have* a creed, that we *have* a faith, and hold it so dear that we submit to the exceeding pain of refusing to hold ministerial fellowship with that system of speculation which denies it? No creed! Is any one so simple in his unreasonableness, as not to see that the rejection of any one system, of any one doctrine, *implies* the acceptance of its opposite? This old, stale, self-refuting charge—have recent events given it any colour? "Yes, but you said that all men, should be left to judge of Christianity for themselves?" Do we say anything else now? And suppose a man, in judging of Christianity, should arrive at the complete rejection of it, and should profess himself in terms to be an infidel; did we ever say that we should account him to be a Christian?

But this, it will be said, is not the case in hand. The case that now presses itself upon our attention, is one in which the party rejected wishes to be called a Christian believer, and to be received as a Christian teacher. This raises the question on which there is some difference of opinion among ourselves.

I must speak of this question frankly, but I approach it with modesty; I may be wrong; I have no *ex-cathedral* judgment to pronounce, no consistorial decision to promulgate; I have only a humble opinion to

offer. This is all, I am persuaded, that any one has thought himself entitled to contribute to the decision of this painful question. There is an idea abroad, that there have been certain consistorial meetings among us, to pronounce sentence upon a dissenting brother. But in truth there have only been certain informal meetings for mutual enlightenment. And I am willing, I wish, that the very heart of these conferences, every thought and feeling, could be laid open; for I know that they would vindicate our old claim to candour and charity. There has been no authority assumed in the case, no invasion proposed or desired of another's freedom; nothing but respect for another's right of opinion; nothing but tenderness of conscience seeking to know what is right. Nothing in language, or manner, or spirit, has resembled that assumption, common in religious bodies, of being undoubtedly right, and having nothing to do but to reclaim an erring brother. More large, more liberal, more modest and kindly has been the thought that has prevailed among us. And I confess for myself, that there is a picture of charity and forbearance, that strongly inclines and almost wins me to a judgment different from that to which I have come. We are all erring creatures. When the cloud of life shall be lifted up and shall open the vision of eternity, we may all find that we have contended for things unnecessary. "Why shall we not, then, bear with one for a while, and mingle together in the offices of religious instruction, no matter what our differences be about Christ and Christianity?" I wish with all my heart that I could take this view of the case.

But there is something higher than mere kindly feeling, by which we must be guided. And I would beseech the most aggrieved person in the case, to tell us what with our views we *can* do to satisfy him. Controversialists seldom look at a subject from each other's point of view. Let this justice be done to our position, and we ask what other we *can* take? We preach an authoritative and miracle-sanctioned Christianity. How can we unite in teaching with him who abjures all this, razes the very ground on which we stand, and preaches only Natural Religion? Suppose a lectureship were

established for the explanation and defence of the American Constitution;—could two men give alternate lectures there, the one of whom regarded it as a binding instrument, and the other, discarding that view, proposed to speak only of the primary and absolute idea of Government? How could such dissentients with regard to the Christian bond, meet together to enforce it? What would become of Christian congregations, when taught such distracting theories? What would be their chance of edification and establishment? Why, upon these theories we cannot even read the Scriptures in each other's churches. If I were to read the New Testament in a meeting of the disciples of Strauss, must they not look upon me as a weak brother, smile at my credulity, and wonder that I should gravely read such things to them! And if their teacher should read that book in my pulpit, would not the people look upon him with surprise, and feel as if it were scarcely proper or honest to do this? Can we then preach the Gospel together, who cannot even read it together in our congregations?

Those among us who advocate ministerial intercourse with a denier of Christ's authority and miracles, still hold the same views as their brethren of the *denial* in question. They hold it to be a complete departure from the substantial ground of Christianity as a system of religion. They regarded it as theoretical Infidelity. But they say that the *denier* does not so regard it. But by whose judgment of the matter are they to be governed? By theirs, or by his? By whose judgment ought he to ask them to be governed? On what ground, I say, shall they stand? On the ground of their opinion, or of his opinion? If he looked upon his disbelief as they do, I think he would not ask for participation in the teaching of Christianity. And can they consistently do what he could not consistently ask? I will make nothing of mere numbers in that case. I will suppose myself, and not my brother, to stand alone. And I say, if I and others had agreed upon a certain text-book as the basis of our teaching, and then if one or all of them had rejected that book, I could not unite with them in teaching; or if all of them held it

as of authority and I did not, I could not unite with them. There could be no union obtained but by sacrificing the book, or by holding it to be of little importance, or by merging it in some more general teaching. And in truth this is the question before us. Shall we merge Christianity in Natural Religion? This is what ministerial exchanges in the case would say; this would be the public significance of the act, on the part of those who believe in the Christian records;—that, although believing in them, they hold them to be of little comparative importance, and are willing to merge the whole of what they consider to be the Christian peculiarity in the general sentiments of religion.

Besides, can it well be expected of me, that I should welcome into my pulpit a person who holds in something very like contempt so much that I revere? For it is vain to deny that this is the tendency, and must be the result of the late anti-supernatural speculations. Fable is never very respectable; but fable when raised to the character of solemn faith becomes, by necessary contrast of ideas, absurd and ridiculous. There is another respect in which my reverence is yet more deeply wounded. There are differences of which I can think lightly. But he who lifts his finger to the great and venerable ideal before which I bow down, and speaks of the divine and anointed Christ as a remarkable genius, an extraordinary Jewish youth, who yet erred sometimes in doctrine and practice, who is subject to criticism and censure, who was tinged with Jewish prejudices—thought himself the Messiah, perhaps, or was willing to assume the character (a fault venial in a young man), can he be welcome to take part with me in the holy ministrations of the pulpit? If I were wrong and he were right, yet I do not see how it is possible for us to stand together. If a man but assailed the good name of my dearest friend, I should deeply feel it; and at any rate too deeply to be willing to take part with him in a eulogy over that friend's grave.

Alas! here is a difference that the opponent will not see, and perhaps cannot appreciate. He has passed into another hemisphere of thought and feeling with regard to Christianity, and he does not know what is

thought and felt in ours. But the difference is immense. And it is no new thought of to-day that makes it so; at least with me. I have long meditated in former days the question that is now propounded among us; it was the meditation and the painful struggle of years; and at length I came to the conviction—from the largest views I could take, from the lowliest prayers and the deepest searchings of which I was capable—that God, who speaks through the realm of nature and humanity, hath yet more especially, hath miraculously "spoken to the world by his Son." From that hour, next to a belief in God and in his goodness, this has been the most precious conviction of my life.

Can any one fail to perceive how momentous this conviction must be to him who holds it? We lift our eyes to the universe of worlds. Eternal laws penetrate through the infinite realm. Wisdom, goodness, beauty, grandeur are around us; but as it all exists to us in the mind's conception, so its interest to us all centres in the soul's hope. Shall we live hereafter to behold this glory? Or are we to be swept down to silence and death, only to give place to other successions of being?—for that is the visible course of things. From the infinite order, from the infinite silence, hath God in mercy spoken to us? This terrible bond of fate—may we believe that it is broken by an articulate voice? This awful sovereignty—may we believe that it condescends to our weakness and listens to our cry? May we believe, not merely that God hath sent all elements and powers upon eternal, say rather inexorable errands, but that as a Father he presides and is present in all worlds, and graciously interposes in the moral fortunes of each one according to its needs? And is Christianity such an interposition? Is Christ the anointed and blessed messenger to *this* world? Is he only some imperfect, ordinary Jewish Socrates? Or is he, in some far higher sense, our Saviour? *Is* he this, or is he *not*?

Nor is this question momentous to individual minds only, but to the moral interests of all mankind. Opinion lies at the bottom of the world. All action is its result. The world is but the bodying forth of opinion.

All history, empire, literature, society, life, is but the incarnation of it. But of all opinions I know of none more important than those which relate to Christ and Christianity. And most especially important are they in the present crisis of human progress. The world is about entering upon a new career. The bold speculations, the struggling passions of men are about to be let loose in a new and fearful manner. What is to control them? If Christianity is to be merged in that natural religion whose defects it came to remedy; if it is the mere scaffolding to the temple of truth, now to be taken away and to disappear; then the world must go on without that guidance that has been necessary to keep it in less perilous times. Science too is presenting aspects and tendencies that increase the need of this guidance, this instruction from on high. Under the name of order, it is bringing back a fate into the universe. It is threatening men with a new orphanage; it is bereaving them of the Father in heaven. It is not *true*, I conceive, that Christianity was only or especially needed in an earlier and ruder age. It is needed now, and never more than now. The world, in some quarters, in some departments of thought at least; in the young especially, in the young America, the young England, the young Germany—for this is the sort of phrase that is used to describe a phasis in modern humanity; the world, I say, is growing sceptical, infidel, pantheistic, bold, indocile, rebellious to authority and estranged from trust. And the word Father—Father in heaven—that which was so familiar on the lips of Jesus—that is the great word that needs to be uttered now!

In fine, let opinions fairly unfurl their banners, and not fold them into cloaking veils about the momentous points of difference. Reformers—as they consider themselves—must somewhat sturdily take their ground. They must not wonder at resistance or rejection. They must let other people think too, and say what they think. They must expect opposition and learn calmly to meet it. They must not construe opposition into unkindness. *Let* there be no unkindness. Let the trial of this great question come; and let it be sus-

ained patiently, gently, charitably: and may God, the nfinite Wisdom, the Solemn Judge, graciously guide is creatures right!

THE AUTUMN WIND.

How sullenly upon the ear
  Harps the bleak autumn wind!
Invoking thoughts of the lone and drear—
  The sad—yet undefined.

Stealing the scents of flowers away
  That 'mid the summer smiled;
Blighting their hues so rich and gay,
  That hallow'd many a wild.

Com'st thou not forth, rude blast, to break
  The promises of spring;
To dash with grief the young and weak
  And the old with pain to wring?

Thou revell'st o'er all perish'd things—
  Alike o'er joys and tears;
Death's emblem dread with restless wings
  Quelling life's hopes and fears!

Thou'rt here to crown the dying
  With a wreath of withered leaves;
While in thy mournful sighing
  Fit requiem he receives.

Thou bring'st sweet memories of the dead,
  The lov'd, the pure, the bright;
And things long lost and vanish'd,
  The lonesome heart's delight.

Oblivion blank—it cannot take
  Those memories away;
While age from youth can re-awake
  Undimm'd by Life's decay.

E. W. G.

BLANCO WHITE—RATIONALISM.

THE LIFE OF THE REV. JOSEPH BLANCO WHITE, WRITTEN BY HIMSELF, WITH PORTIONS OF HIS CORRESPONDENCE. EDITED BY JOHN HAMILTON THOM. IN 3 VOLS. LONDON. 1845.

(From the Boston, U. S. Christian Examiner for September.)

Mr Thom has given to the world the autobiography of his friend Mr White, with a modesty about the most remarkable that we remember to have seen in any biographer, or editor of biography. A beautiful introduction of ten pages excepted, he has not inserted, in three volumes, three pages of his own writing. Only when the pen dropped from the invalid's hand, does he take it up to add a record of the last hours. He appears, only to close the eyes of his friend in death, and then retires. From what he has said, and can so well say, we could wish that he had said more. We cannot help saying in fact that the Editor, with his opinions, must have been tempted to annotate and explain, to qualify and sometimes to disclaim; but he has done nothing of the sort. And certainly Blanco White had fairly earned the right to speak for himself. Our business is with the Memoirs, and we take leave of the editor, simply commending the fidelity, dignity, and calmness with which he has committed to the judgment and verdict of reflecting men, a book of no little import, and likely to excite no little interest.

In speaking of Mr White—commonly known as Blanco White, and author of Doblado's Letters—we must distinguish between his character and his opinions. With the latter we do not agree; but for the former we have the highest veneration and regard; nay, we will confess it, an affectionate and tender feeling. In his revolt against prevailing opinions he was a better man than most men are in their conformity. He was a better man, we believe, than many are who stand, in their sects, as bright and shining Christians. He was a man of a most affectionate nature, and of an unconquerable

love of truth. No man ever loved good men more, or ever loved truth more. These tendencies coming into conflict, made the bitter struggle of his life. In this struggle, in many pains and sicknesses and sorrows, he bore himself nobly. We do feel a little demurring, we confess, on one point. He did say hard things of church and clergy. We are sometimes pained by his language. But we believe that the high-minded and generous in the Church and priesthood will be able to see, that these outbreaks upon them arose from circumstances, and not from bad impulses. Nay, they *may* be high-minded enough to acknowledge, that among the provocations are some serious faults of their own. Let them call these outbreaks, if they please, "the infirmities of a noble mind." It *was* a noble mind. This *was* a good man. We freely pay him this homage. We render to him that charity, justice, and true regard which his affectionate spirit demanded.

But with this good and noble-minded Blanco White must we agree in all his opinions? He would as little have asked, as he conceded anything of this nature. In the course of his life, he passed from the extreme of Romanism to the extreme of Rationalism. He died believing in God, but without any belief in a future life. Had he lived long enough, we believe that, but for his affectionate nature, he would have arrived at the extreme of German Pantheism.

From this double view of his character and opinions, some may regret that this book was ever published. We do not. We welcome it on this very account. We have no fear for truth, but we have much for charity. This book is a powerful appeal to Christian candour. It may do something to soften that cruel and unchristian rancour against unbelievers, which, we deem, is one of the greatest wrongs that is done in Christendom. It shows that there may be good and devout men under the greatest diversities of honest conviction. Our charity, we freely say, goes fully to this length. We do not believe that the all-wise and perfect God has made the happiness, present or future, of imperfect and erring minds to depend upon the accuracy or correctness of their conclusions.

In the processes of mind through which he passed, Mr White conceived himself to have reached the very foundations of religion, and the only tenable faith in it. We propose then to inquire, with reference to his speculations, into the grounds of our great religious beliefs; that is to say, of our belief in God, and of our belief in Christianity.

In the first place, what is the foundation of our belief in God? Why is it, or how is it, that we come to entertain this great conviction? What is it that justifies us in this belief that there is a God?

We say then, that this belief is a matter neither of intuition nor of revelation. Revelation presupposes it. It could not have spoken to man of God, unless it had found in his mind some idea of God, and some faith in him. Neither is our conviction that there is a God intuitive. It is a faith, not an intuition. "My certainty that I exist," says Baxter, "is greater than my certainty that there is a God." This is true as to the meaning, though the language is not exact. For the second is not a certainty. If it were, Baxter could not have doubted, as he did at some moments on his deathbed, whether there is a God. We are certain that *we exist*. We cannot doubt the essential distinction that exists in our minds between the true and the false, between right and wrong. These are intuitions. Again, the field of intuition is the field of consciousness—or of what consciousness necessarily implies,—and does not extend beyond it. We are conscious of what passes within us, and of nothing more. We are conscious of our own being, but not of God's being. We *believe* in God; in popular language we may say, we know that he exists; our assurance on this point rises to the highest degree of which moral demonstration is capable; but in strict philosophical accuracy we cannot say that by intuition we know it. If we could, books would not have been written to prove it. None were ever written to demonstrate to us that we exist. The being of God is not given to our passive nature or consciousness as an inevitable, intuitive truth. Man, uneducated, uninfluenced, unreasoning, would not have arrived at this great conviction. Some indeed deny it. Many

actually escape all real impression of it. The notion of a Supreme Power, which comes only in the form of an occasional fear, which seldom or never goes so far as to be a reverent contemplation, thanksgiving, or prayer, can hardly be called so much as a faith. In deep and meditative devotion there dwells a knowledge of God, of which worldly indifference can scarce conceive. What we say is, that this great truth waxes and wanes in the mind, as the truths of intuition and consciousness never do.

But further, our consciousness necessarily *implies* some things. What is the extent of this implication? Does it go to the length of teaching us that there is a God? We think it does not. Let us consider to what it amounts. First, the action of our own mind of which we are conscious, the action of our will especially, meets with resistance. We believe then that something resists. We believe in the existence of something beside ourselves. The *me* implies the *not me*. But that something is not thus revealed to us as intelligent. It is the rock that we cannot lift, or the tree that we cannot uproot. Secondly, certain ideas in us imply certain other *ideas* as correlative to them. The knowledge of limited space implies the idea of infinitude; the conception of time, of eternity; the feeling of conscience implies the idea of an Infinite Conscience. We say the idea. The actual existence of the objects for which these ideas stand is *not* implied. We have an idea of God; the question is, how do we arrive at the conviction that this idea stands for a reality? What is the proof of the Divine personality?

Now here it is, that we welcome as the only help, the teaching of nature, of a world of design—of a universe, in other words, full of the expression of mind. In a certain school of thinkers it is the fashion now-a-days to mock at this argument from nature. Mr White says, "Let men talk of Physico-Theologies, and Demonstrations of the Existence and Personality of God as they please; to me the only satisfactory, soul-filling proof of that sublime truth is the human mind. * * * Without the labour of any logical deduction, we feel fully convinced that supreme love and wisdom

lead, though mysteriously, the mighty, but changeful concerns of this world."* But if there are "proofs" either from the mind or from nature, are they not "logical deductions?" If a man is "fully convinced" of anything, it must be of something that he did not originally *know*, and it ought to be from some good, that is, logical, not fanciful, reasons. The language on this point, scattered through the autobiography, is desultory and somewhat vague; and it is not very easy to determine what is the ground taken. In one place the writer says, "I am persuaded that the study of nature, *by itself*, does not lead to the acknowledgment of the Deity; but I am, on the other hand, convinced, that this study, assisted by the light of that rationality of which the simple, yet sublime principles are most easily developed in man, will certainly lead to God."† This, we conceive, is the true ground. But afterwards, when he had read more perhaps of the German philosophy, he seems to refer all to consciousness. "It is a vain attempt," he says, "to seek for knowledge of the Deity anywhere but within ourselves. * * * Useless, or worse than useless, are all the arguments of Natural Theology, unless we have previously found the proof of the being of God in our own souls." And what is this proof? "The limited," he answers, "proves the unlimited; else what could have set the limits?" ‡ We cannot feel the force of this argument, for the purpose intended. The limited proves the unlimited; or more exactly to state the fact as it is in our minds,—the idea of the limited necessarily brings with it the idea of the unlimited; but that there is an unlimited *Being*, it does not imply nor prove. It gives us the idea of God, but not the proof of his existence. This is what we still seek.

And here it is, we repeat, that nature comes to our help. It speaks the very word that we wanted to hear. We cannot understand the scorn of this argument from nature; an argument as old as the world; which has helped to convince millions; and which is stated in

* Vol. ii. p. 345. † Vol. iii. pp. 10, 11.
‡ Vol. iii. pp. 147–8.

holy writ, where it is said that "the invisible things of God are clearly seen, being understood by the things which are made, even his eternal power and Godhead;" so that atheists "are without excuse."* We should like to state this argument in the old Socratic form, as thus:—

Socrates.—Is not thought, by definition or by necessary conviction, the attribute of a thinker, of a conscious being?

Answer.—Apparently it is.

S.—Can there be design without a designer? Can you be witness to any thing that shows design, without feeling that there is a designer?

Ans.—It would seem not.

S.—These ideas then of design and designer are correlative, coexistent, and mutually compulsory, are they not?

Ans.—I cannot deny it.

S.—Is there not design in nature; that is, an adjustment of part to part with a view to certain results? Is not the design as much a matter of fact as the rain, the shrub, the animal that displays it?

Ans.—Certainly it is.

S.—Suppose that you were the only being that you knew to exist in the world, and suppose that you could read, and suppose that you had found one day a book by the way-side; suppose that you had taken it up and read it; that you had found thoughts expressed in it, reasonings, points stated to be proved, and a chain of arguments to establish them; would you not say without any reasonable doubt, that somebody wrote it? Would you not be sure that there was some being, some thinking and conscious being in the world, beside yourself?

Ans.—The conclusion would be irresistible.

S.—Now look at the million-leaved book of nature; turn over leaf after leaf in this wonderful volume; see thought, design, wisdom, benevolence, expressed on every page—as clearly to be seen, as much a matter of fact, as the page itself; and tell me if these do not reveal a Being, infinitely intelligent, wise, and good?

* Rom. i. 20.

Ans.—I cannot resist the conclusion; I receive it with joy.

But, says Mr White, "whoever conceives of God's universe as the result of *contrivance*, has the image of a Man for his God; he is a mental idolater. It is true that we cannot conceive of what appears to us a complicated result, but as the result of contrivance; yet to transfer this our mental law of conception to the nature of God himself, is to deny his Godhead. Contrivance implies resistance, and limited as well as gradually exerted power; such ideas are contradictory of God." * * * This, he says, "is Anthropomorphism." *

St Paul found an altar in Athens, dedicated to the "Unknown God." If we may not regard intelligence, wisdom and goodness in God as conforming in any respect or degree to our "mental conception" of those qualities, such an altar might well be erected for *our* worship. "Contrivance," it is true, is a low word to apply to the Supreme Being, and in fact, all the difficulty lies in the word; in human hands it "implies resistance, and limited as well as gradually exerted power;" but a perception of the *relations of parts with a view to the end*—so that in the human frame, for instance, muscle should not occupy the place of bone nor bone of muscle, which would be fatal to the end—this we must ascribe to the Divine Mind. *All* the words by which are set forth our idea of God—conception, design, wisdom, goodness,—nay, Mind, Being itself,—must be derived from our own experience; which is only saying that our ideas must be human ideas; and here, doubtless, is a danger to be guarded against. But does a man escape this danger of anthropomorphism by drawing his ideas of God from his own bosom? Is not his deepest and most spiritualised thought still a human thought? Nay, we conceive that there is less danger in letting the majesty and beauty of nature minister help to us, than in consulting our own mind to the exclusion of it. There may be a spiritual *Fetichism*, as well as one more gross and material. And although a mind like Blanco White's, with its elevated habits of thought, may be comparatively safe, while looking

* Vol. iii. p. 148.

within alone; what would not be the peril of spiritual vanity or fanaticism, idolizing its own beautiful nature, and making "God altogether such an one as itself?" And we do say, moreover, that we are allowed and obliged to attribute to God an intelligence like our own. There are contrivances in nature precisely like some of those which man has devised. The perception of relations in such a case must be the same. And again, our idea of the Divine goodness we draw and must draw from our own experience of goodness. If we deny all this, rational religion is impossible.

Such denial leads directly and inevitably to Pantheism. There is a difference, we need not say, between Divine and human intelligence and goodness, the difference between the Infinite and the finite: but it is a difference in degree, not in essential nature. The Pantheist contemplates the difference, widens it, till he gives up the personality of the Supreme Being. To him God is no longer a Being. There is a dreamy state of mind, which we comprehend, for we have felt it, in which such a conclusion is possible. The man walks forth in some fair and still autumn day, with eyes half closed perhaps, with mind half lost in vague contemplation; his old habitual beliefs sink out of sight; a maze of reverie wraps him about like slumber; the curtains of old familiar nature are drawn aside; he is in a new world; it is the fresh world perhaps of his unreasoning childhood, and he imagines that it is the world of truth, the world of true revelations. In this state of mind he falls into vast and undefined meditations. He questions anew the mystery of the world. What *is* all this around him, and whence came it? Fair and lovely things; music of a thousand chords, mysterious undertones from earth and waters; beautiful forms and colours waving in the breeze; the wide-embracing air, the golden sun, "the brave o'erhanging canopy," incarnate beauty! imminent wisdom! no more! In his ravished sense is buried the keener thought that might penetrate through all to an Intelligent Cause. But who are these that walk amidst the splendour and beauty of this wonder-inspiring scene? —for they perhaps might recall him to some more de-

finite thoughts of the Creator. No, "he sees men as trees walking." They are mere phenomenal shadows. Like flocks of birds they have come upon this summer shore, soon to fly away and to be found no more for ever. These human generations—like waves they sweep on, and chafe and dash a while in useless collision, and then sink away into the great sea of being.

This is Pantheism; dreamy, inane, gloomy Pantheism. And the remedy, we hold, is to be found in some vigorous and patient thinking. God is not revealed in dreams. He is not truly found, but by those who seek him. His being is not revealed to passive intuition, but to humble prayer for light. The Pantheist, we conceive, does not fairly read the book of teaching, whose page is spread before him. He does not open leaf after leaf and carefully peruse what is written thereon—intelligence, design, goodness. He could not look through a library of scientific descriptions without feeling that somebody wrote it. And what are these books of science but rescripts from the infinite volume of nature?

Such, then, is the ground of our belief in a Supreme Being; first, the necessary *idea* of God in our own minds; secondly, the verification of that idea in the surrounding creation. We may add that an indubitable miracle would be a farther and still more striking verification. And believing that there have been true miracles in the world amidst many false, that there has been the reality amidst many counterfeits, we believe that such miracles have powerfully sustained among mankind the faith in God.

But we will now proceed, in the next place, to consider this subject of miracles, and especially of Christianity, as a miracle-sanctioned communication from heaven. We wish to state with some care what we regard as the true object of a miracle, and then to defend the view we take of it.

The object of miracles, then, is *not* to supersede natural religion. They build upon it. They could obtain no credit without it. If we did not first believe in God, in his rectitude, and in the proofs which universal nature gives of his wisdom and goodness, a mi-

racle would have no value with us whatever. This seems too plain a proposition to be stated. But it is constantly implied by the opposers of miracles, that we overlook the majesty and beauty of nature, that we undervalue its sublime teachings. We are told that the *creation* is filled with miracles of wisdom and love. Only excepting to the inaccurate use of the world "miracles"—which we confess seems to us very strange in a theological discussion—we heartily agree with this statement, and have no desire to weaken it. Nature and natural religion are none the less interesting to us for our belief in miracles. Neither are the *laws* of nature undervalued by this belief. It is said that there is in the human mind a weak craving for miracles; and it is secretly felt that it is a kind of weakness to believe in them; that believing in them is to take part with the weak and unreflecting.

"The natural tendency of the uncultivated mind," says Mr White, "is to limit and individualize the Deity. Man wants a God like himself—like the individual to whom the child runs for help, or before whom it cries in fear and terror, trying to avert violence. * * * God must appear to do, expressly for the enthusiast, some individual thing he wants at that moment. This spirit of *singularity* produces that remarkable aversion to the visible universe, which is found inseparable from the enthusiastic piety prevalent among Christians. The heavens declare the glory of God in vain for them. They stop their ears against the accurate and faithful interpreter of that heavenly voice, Science, which they abhor, because it shows the regularity of the universe."*

Something worthy of attention there is in this statement, we admit, though we conceive that it is quite too unqualified. Such a tendency there is, to be guarded against. Fanaticism is always running to excess and error. We would know *what* truth or principle of religion has not been thus abused. Certainly we cannot see that we ought to be or are less interested in the order of nature for our belief in the Christian miracles. Rather do they react upon nature to make it more in-

* Vol. ii. pp. 152, 3.

teresting, because they specially manifest God's paternal interest in his creatures. Did the cultivated heathen lend a more devout or delighted ear to the teachings of nature than have cultivated Christians? Has the Pagan literature shown more of this than the Christian literature? We think not. And science, the study of nature, certainly has flourished most under Christian auspices; that is, under the faith of miracles —for such in all time has been the faith of Christians.

Again, with regard to the place which miracles hold in Christianity, we say that their object is not to authenticate a book, nor to vouch for the inspiration of any book, nor to assist any man's logical faculties, nor to produce in theological disquisitions a certainty unattainable by any other means; but simply to sanction a Divine mission, the mission of Christ. To this purpose they *are* appropriate, and to the others they have no pertinency whatever.*

This distinction, had it been attended to, might have spared us many useless questions. Can a miracle be necessary to teach us the simple principles of virtue and piety; that we ought to be good and kind, reverent and pure? Can the miracles prove that we have the very words of the original Christian record without change or interpolation; or that those very words, if we have them, are free from every possibility of mistake; or that the apostles were inspired—we do not say commissioned, but inspired; or that any human words or human conceptions are infallible—a thing by definition impossible; or that certainty attaches in any way to any theological system? Such questions are scattered up and down through the autobiography of Mr White, and to all these questions we answer, no. If any of these things are to be proved, they are to be proved by other means than miracles. To say that they do not establish any of these points, is to say nothing against their validity and importance.

Upon their irrelevancy to these purposes, we do not know that it is necessary to say another word: yet we would make this point clear. Suppose then the miracles to have been wrought. Does it follow that Mat-

* Vol. iii. pp. 133, 4, and 145.

thew wrote the Gospel that bears his name, or that he was utterly incapable of mistake in giving his testimony? Was any miracle ever wrought to prove the apostolic infallibility? It had been unhappy, if this were alleged; because there are unquestionable discrepancies in their statements; discrepancies which are actually of the highest value, because they prove that the testimony was artless, sincere, and without conspiracy. And how strange were the pretension in miracles to teach us the first truths in religion—truths to which they appeal; or to establish in us a certainty upon all points in theology—a certainty of which we are incapable? And yet because miracles do not set upon the New Testament the seal of absolute originality or of absolute infallibility, it is argued that they are of little importance. What need of miracles? it is said. What good do they do.

To this question our answer is, as before, that they authenticate a mission from heaven; and that they are the only means by which such a purpose can be accomplished. Do not let it be loosely said in reply, that every man, or that every great and good man, has a mission. We mean something other than this. Is what we mean unintelligible? Is it not conceivable, that in a dark, sensual and sceptical age it might please God to give, a manifestation of himself beyond the teachings of nature and of natural reason; that he might interpose for the help of that age, and of all ages after it? Or suppose that now, amidst the perils of modern freedom, the strugglings of the nations, the distractions of sects and parties, it should please the Governor of the world to make some new demonstration to bring the world into order and to bind it into unity, some demonstration beyond all the teachings of ordinary life and all the powers of ordinary human thought and action. Suppose that he would speak to mankind anew, and make them know that it was He that spoke. That utterance in some form or other would, by *definition*, be a miracle. There is no other conceivable method by which he could so speak.

But it may be said, that the mission of Christ authenticates itself that it wants no sanction but the ma-

jesty and loveliness of his character, that a miracle can surround it with no new glory or beauty; and, therefore, that the alleged interposition is entirely unnecessary, useless, and uninteresting. We will not say now that his own character is a miracle. Suppose it to be the natural result of his circumstances, or the unaided product of humanity. Suppose it to be only that which the lowest rationalist or sceptic grants. Yet if upon that transcendent and sacred virtue, that which won the love of God and men, it should have pleased God to set his seal, and to say with miraculous voice from heaven, "This is my beloved Son, hear him!" is it possible for any human mind to regard this as an event of no interest?

We wish to draw attention to the bare miraculous fact. We wish to separate from it everything that does not belong to it. We could look upon it in a still more isolated character—separated from the commonly supposed teaching, mission, messenger. But even so doing, we cannot understand the indifference, not to say scorn, with which some persons in these days seem to regard it. A sign from God! A mark drawn by the finger of the Almighty upon the great tablet of the world! The hand that moves all things stretched out and pointing to its own wonderful work! A voice amidst the silence of ages! A word from the infinite Parent, reassuring his dark and erring child! The faculties of our very nature must perish, the strugglings and sorrowings of our very heart must be still and dead, before we can be indifferent to such a manifestation as this. We have meditated upon God—in the bright morning, in the dark night-watches; the thought of Him, we had almost said, haunts us—certainly it pursues, it meets us everywhere; it is the one great thought necessary to harmonize and bind all in order and unity; we have striven to pierce the material veil that often seems to hide him—revealings there are too, but hidings also of his presence; we have studied the solemn story of the world, and dark shadows have been about us, deep and insoluble questions have arisen within us; we have sunk into the depths of our own nature, and have felt the awfulness and mystery of our

being; and our thought has been—*could one word be spoken to us*, and that word, FATHER, Guardian of life and Giver of immortality—no light so welcome ever visited any poor prisoner of sorrow and hope! Whether that word has been spoken is not the question now; but we say, if that word has been spoken, if there is satisfactory evidence that it has been spoken, *that* man denies his own nature, who says that it is indifferent to him; and that man who scorns it, mocks at the majesty and sorrow and need of his own soul.

But has such an event ever taken place in the world? And is the New Testament a true record, to the extent of furnishing valid testimony of such a fact? We say, to this extent; for the competency of the testimony is no more affected by the minor discrepancies and difficulties that attend it, than is the testimony which establishes a fact, with similar circumstantial abatements, in a court of justice. It is not necessary that the testimony, to be sufficient, be inspired or infallible. It would not be testimony if it were, but authoritative declaration. It would not be witnesses that speak, but the judge. But the Apostles call themselves "witnesses." If it has pleased God to cast into the bosom of the world the great fact of miracle, it does not follow that he must have surrounded it with an unerring guardianship. The truth of his own being, the revelation of nature, he has not so guarded; why should he have protected the revelation of miracle against every possibility of doubt? The opposers of miracles complain that we make too much of them; but it seems to us that it is they who make too much of them, by demanding that they be surrounded with an almost miraculous barrier of evidence. Such evidence would not be consonant with the general laws of moral influence. It would not be possible, perhaps, in the nature of things. We question whether the objector, if he were to devise his own scheme or species of proof, would find any stronger than the testimony on which we rely. If a miracle is possible; if it is credible that it may have been wrought for purposes as important as the sanction and spread of Christianity; and if the evidence is the strongest conceivable—the strongest

[illegible] and miraculous evidence (which would nullify itself): what more can be demanded?

We are not going into this evidence in detail, but we wish to submit in regard to it one or two remarks.

The date of the testimony is ancient, the time is long ago: the difficulty incident to the case, is to bring the witnesses into our presence. Now we are led back by an unbroken chain of connexion from age to age, from Church to Church, to a very early period. Dr Strauss himself admits that the Gospels were written before the destruction of Jerusalem; that is, within about thirty years after the death of Christ. And he frames the strange and self-refuting theory, that the story of Jesus is a Messianic myth; that is to say, that this story took its origin and form in Jewish expectations of the Messiah—expectations every one of which was utterly disappointed by the life of Jesus! It would be very much as if our Washington had crushed his nation's hope by becoming a traitor to its darling project of emancipation from a foreign yoke, and then that immediately after his death there had gone forth, uncontradicted, from the bosom of American rage and despair a glorifying history of this very Washington. But to return. If Matthew and Mark and John did not write the narratives which bear their names, we must suppose that certain impostors, during their very life-time or immediately after, dared to assume their name and authority and to forge certain legends as their writing; and that these legends were received as theirs, by reverend disciples, concerning the Master whom they almost adored. "Ah! it was an ancient time," is the thought of some: and the moment they begin to talk about antiquity and tradition, and myths and legends, their imagination falls into a sympathizing dreaminess. But let us take off from that age this cloud of obscurity. It was a man in the world, as well as this in which we live. Men in that time were substantially what they are now. We know that age very well. It was, not in character but in position, the high and luminous period of antiquity. We know especially that the Christian religion excited in multitudes the profoundest interest. The world had never before received such an

impulse. Men were wide awake, not sleeping in Oriental bowers. And the things connected with Christ and the spread of the Christian religion "were not done in a corner." The Christian communities were full of veneration for the Apostles, and filled too with their *preached accounts* of the life of the Master. Now to suppose that under the very shadow and sound of their pulpits, certain forgers could have palmed off upon these watchful and steadfast churches a collection of lying legends, a certain false story of Jesus filled with miracles of which they had never heard a word from the Apostles, that they could have induced the churches to receive these new and before unheard of stories as the Apostle's own authentic writing; this—to say nothing of the internal evidence to the contrary—is a thing, if not utterly incredible, at least far more incredible than our Christian claim.

The witnesses, then, we conceive, are fairly before us. And now let us make an analogous supposition. Let us suppose that in the State of Massachusetts—a tract of territory about as large as Palestine—twelve men, twelve such men as the Apostles, with the same truth, sincerity and moral elevation that we inevitably ascribe to them, should solemnly testify to certain miraculous facts, as connected with a life of extraordinary virtue and sanctity, and that life and its teaching, one of most especial pertinence to the moral reform of the present age; suppose that the facts were open, public, manifest,—the instant healing of many sick, the raising from death, the resurrection of the Master himself; suppose that these twelve men, as sane and true men, to say the least, as any that you know and honour, stood around these facts, looked at them from every side, and undoubtingly believed in them, and sealed that faith with their blood; and the question is—does this mass of evidence demand rejection or assent? *We* solemnly believe that rejection of it would be unjust and unphilosophical. We are persuaded that if twelve of the wisest and best men that we know, should bring to us such united testimony, we should believe in what they averred, and should find it almost impossible to disbelieve it. Bring home the matter of this evidence,

we say; and let it not be dissipated into imaginary mists of antiquity. Name the men, twelve, the wisest and purest men you know; and then suppose them solemnly and constantly to aver, for instance, that their Master was crucified and laid in the grave, had risen from the dead, that for forty days afterwards they had been in constant intercourse with him; and we say that belief in such a testimony would naturally, and would entirely, preponderate over doubt.

Why then is doubt springing up in an unusual manner at the present moment? Why is it setting aside a weight of evidence which has satisfied ages; nay, and has convinced a multitude of the greatest men, the wisest and most discriminating thinkers in the world? Let us bestow a little attention upon this problem.

In the first place, by the very reaction of opinions we have fallen upon an age of unbelief. From believing everything, we have come to doubt everything; and the one position is as unreasonable and false as the other. It is not miracle only that is, by the doubting party, rejected. The free political tendency, is leading many too much to cast off all authority and precedent, the free social tendency, to question all former social organizations, the philosophic, to sweep away all the received principles of experience and common sense; and in like manner, the religious tendency of a class of minds is, to reject all miracles, all beliefs, all authority but that of bare intuition.

In the next place, there is not only a habit of doubting, but there is a kind of quixotism with regard to doubt, which is worthy of some special notice. Doubt is looming up in the regions of mist and imagination, while belief is clothed only with the armour of reason; and the contest seems very unequal and unfair. We are persuaded that there are minds, under the influence of this tendency, with which a scruple of doubt weighs more than a pound of positive argument. With some, it is a morbid conscientiousness or jealousy, afraid of yielding too much to implicit or established faith; with others, it is a failure to distinguish the proper nature and limits of moral evidence. Thus when the argument

for miracles is set forth and is made to appear as it undeniably is, very strong; "Ah," says one, "but there is a doubt!" And he lays an emphasis on this word, *doubt*, as if it settled the question, and there was no more to be said about it. "There is a doubt then; you admit it," says the objector; as if this were a giving up of the case entirely; as if this vague and irresponsible doubt were to set aside a whole mass and mountain of evidence. This, we say, is a total misconception of the nature and province of moral argument. A man will not believe, because he has not certainty; as if he could be properly said to believe at all, if he had certainty.

It is a summary method, and therefore perhaps agreeable; but it is not that plan of patient inquiry which is God's dispensation to us. We are placed in this world to struggle with many moral and practical questions, and to believe and to act according to the strongest evidence. If we refuse to do this, we must stop in the course alike of thought and action. We do not say that the Christian miracles are indubitable; but we say that there is an immense and preponderating mass of evidence in their favour. The growth of a crop of wheat to maturity is not indubitable: but we find inducement enought to cultivate it without that certainty: that is to say, we act upon a strong probability. And thus do we rationally welcome whatever evidence there is for the Christian miracles, to strengthen the great spiritual beliefs and hopes of our nature. All our religion does not repose upon them; but it derives support from them, and we believe, that according to the laws of moral evidence, it is lawfully entitled and bound so to do.

But it may be said, that the solid difficulty lies in the very nature of a miracle. It is true, we suppose, that every thing, with the rejector of miracles, presses upon this point. If the facts in question lay in the field of ordinary history, a fortieth part of our Christian evidence would be sufficient to establish them. Now the reception or rejection of these facts depends a good deal, we believe, upon certain states of mind. In this comparison we leave out of the case all those whose belief is mere

acquiescence, and not the result of any reasoning. We speak of thinkers. And we say that there is a state of mind which favours unbelief, and another which favours belief. The former is very intelligible. It is natural. It is the first thought. It is the careless thought. We do not mean to speak of it with any opprobrium; it has been our own. But we do believe that there is a state of mind that comes from deeper meditation, and is more truly philosophical. To a mind so meditating, nature is not mere mechanism nor mere fixed order; but something instantly obedient to the movements of the Infinite Will. That this earth on which we live is a little world, or one of innumerable worlds, is a consideration, we believe, which, however it may strike our limited apprehension, is nothing to the Infinite Providence. We believe that God is a Being who watches over every world that he has made, with the minutest care and the most paternal kindness. We believe—such is his greatness—that his care over this world is the same as if it were the only world in existence; nay, that each human being, in his welfare and progress, is as truly regarded, as if he were the only being in the universe. "A sparrow falleth not on the ground without your Father; ye are of more value than many sparrows"—is to us the language of pure reason and reverent wisdom. Suppose then that this were the only world in the universe; man the only created being. Would it be such an incredible thing that God should interpose for the guidance and welfare of this world, this race of beings—his only care? We are persuaded that it would not.

But again—to take a larger view—is it such a credible thing, that it is in fact the only thing credible, that God from eternity should have so established the laws of his creation, the order of sequences, that through all the coming eternity he must rigidly adhere to it, that he can never make any deviation, not from his wise and holy purposes, but from the visible order of events? This would seem more like a fate than a government. To say nothing of matter, *man* is possessed of a *will*, that is by its very nature capable of falling into great disorder. And we must suppose this to be true of all

worlds of rational beings. Over this universe God reigns in wisdom and mercy. Is it such an incredible thing, that He should sometimes, in the course of ages, interpose for one world or for another, to rescue it from its disorders and guide it to happiness? Such is our view at least of the Infinite Being and of his moral creation, that we cannot deem this an incredible nor an irrational supposition.

And this same suspension of the laws of nature, the very idea of which seems to arrest some philosophers as if it were perfectly monstrous and absurd—is *this* such an incredible thing? Why some law of nature is suspended at every instant.* Every step we take in our daily walk suspends the law of gravitation. The weight of our body, which gravitation would hold to the earth, is lifted from it at our will. But this, it will be said, is only the yielding of an inferior to a superior law, of matter to mind. So is a miracle. But still, it will be said, the analogy fails. The yielding of the gravitating force to our will presents a constant and familiar sequence; a miracle to our experience, stands alone, a solitary fact. It is true; and yet, if our experience were larger, if our knowledge embraced the innumerable worlds, it might appear that interposition is as frequent with the Infinite Mind, as with us are the steps of our daily walk. But we will not insist upon this. We only say that nature is not an inviolable bond. The order of its sequences is interrupted by our will. *Why should it not be interrupted by the Infinite Will?* "Why should it be thought a thing incredible that God should raise the dead?" Why is it any more incredible, why is it is fact any more miraculous, than the creation of the first man or than the creation of the world? A miracle suspends a particular law of nature; but it does not, for all that we can see, violate the laws of *being*; unless we mean to exclude from the sum of existence Him in whom all else lives and moves and has its being. Nature is not a venerable fixture that may not be touched. It is a

* See an able tract on Mr Hume's argument against miracles, by A. H. Lawrence; printed at Washington, D. C.

ministration to the mind. It is obedient to the mind. The human will constantly interferes with its tendencies, changes the direction of its blind, impulsive forces. This *nature* a miracle interferes with—in this sense violates; but we repeat, *it does not violate the laws of being.*

The causes of unbelief which we have now been considering, we conceive were manifest and active in the mind of Blanco White. We think we see proofs of a powerful mental reaction that carried him too far. We speak with respect for his memory; but we state, and modestly state our simple conviction. Our solution of the problem of his mental life is this. He began with believing a great deal too much; under that influence he ended with believing a great deal too little. The victim of institution and authority in early life, he was naturally desirous of escaping the farthest possible from them. Conscientious, and jealous of implicit and groundless belief, he gave to doubt more than its due weight. He constantly reasons against the possibility of attaining to certainty with regard to the Christian facts and declarations, as if the proper alternative were to reject them. Indeed we cannot regard him as a very close and cogent reasoner. He deals more in assertions than in arguments. We do not feel that he has sounded the depths of this matter of miraculous interposition. We have his strong mental protests against many things; but we do not find them to be satisfactorily reasoned out. He will stir questions in the minds of his readers, but we do not believe that he will settle them. He was a sick man; his life in England was one long illness; and his invectives against authority, Church and Priesthood, often seem to us more querulous than philosophical. In the English Church they will call them mere ravings. We do not call them so; we do not say that they were groundless; but we think they were, to a certain extent, indiscriminate and unjust.

We can admit much that Mr White says of miracles without coming to his conclusion. With regard to the essential incredibility of miracles we are indeed at issue

with him.* But when he says that plain, unlettered Christians could not have been put to decide upon matters of historical evidence on pain of perdition for any mistake, when he says that a belief in miracles cannot be essential to salvation, and in fine that certainty does not belong to subjects of this nature, we agree with him. But it does not follow from all this, that there is not good ground for believing in the miracles. Put inspiration and infallibility out of the question; let the Christian testimony stand upon the same ground as any other testimony; let it be as liable to mistake as any other; let it be admitted to have erred upon some points; and still we have evidence that satisfies us of the truth, sincerity and substantial correctness of the Evangelical narrators.

We have said that in Mr White's manner of speaking of the Church and its ministers, and of religious authority in general, there seems to us to be a want of discrimination and fairness. That a heavy bondage lies upon most Churches is doubtless true; that every Priesthood, every isolated body of men, is liable to have the spirit of a class, and to be illiberal and intolerant, no discerning man will deny; and we wish that these evils and perils had been so stated as to bespeak the serious attention they deserve. But these wholesale denunciations of all Churches and their Clergy, as full of pretension, craft and cruelty, though they may gratify a certain class of persons, will give pleasure, we believe, to no wise man. With regard to the use of authority, especially with children, we ask if it is not inevitable, if it is not the evident order of nature. Mr Gallaudet—a man whose name we cannot pass without expressing for him the sincerest respect and esteem—is severely censured for a dogmatic teaching of children in his "Book of the Soul." But we ask, what could he teach them but that which he believed? We suppose, if Blanco White had instructed children, he would have inculcated a belief in God. But then comes the atheist and says, "This man is poisoning the minds of children with his Theism;" or the Pan-

* See Vol. iii. p. 244, 5.

theist and says, "This man, when speaking of the Supreme Power, says *He*, when he ought to say *It*."

Upon Mr White's views of the New Testament teaching we must dwell a moment. He inveighs much against what he calls *bibliolatry*, the worship of the book. "Christianity," he says, "is not founded on a book." But we ask, how could it be known without a book; or without, what is tantamount, a testimony, a telling by somebody of what Jesus Christ said and did and was. The book, he says, "was not in existence when Christ left the world, nor did he predict that such a book was to be collected."* But what avails this? Christ did commission his disciples to teach and testify concerning him. If not a written testimony, then there must have been an oral testimony, preserved by tradition, to convey to us the requisite knowledge of Jesus. Then the tradition would have been objected to, and with far more reason. With far greater justice would it have been said, "Christianity is not founded on a tradition." Upon what then would it have been founded? Upon nothing. The Christ would have been nothing but an abstraction of goodness, or the reflection of our ideas of goodness. We should have vaguely heard that some great and good being lived ages ago, and that is all. The written account of Socrates would have been far more valuable.

Mr White contends that a definite revelation would stop the progress of knowledge.† But let us distinguish. A definite creed, a definite system of Physics, would be such a bar. For such a view of the New Testament we are not responsible. But could not the world be taught a clearer knowledge of God and of a future life, and could not a divine ideal and pledge of God's goodness and mercy be presented in Jesus Christ, the highest ideal of humanity, the highest proof of the divine pity, without any hinderance to progress? Have not these teachings, received with reverence, received as authoritative, been the very means of progress?

But Mr White goes farther, and calls in question the very ideal and teaching of the Master. He says,‡

* Vol. ii. p. 234. † Vol. iii. p. 253. ‡ Vol. ii. p. 200.

" Christ and his Apostles thought, that to give away everything a man possessed, was one of the highest acts of virtue." " The first Christians unquestionably attempted something like a community of goods; at all events, the selling of property to put the amount into the common fund was believed to be a very virtuous deed. Such is the meaning of the remonstrance of Peter to Ananias." *Was* it not a very virtuous deed of the early Christians, thus generously to contribute to the relief of their persecuted and suffering brethren? On the very next page he says, concerning Christ's searching command to the young man, to sell all and give to the poor, and to come and follow him,* that " the recommendation had most reasonable grounds in the circumstances of the times." This is the true answer; but with this answer in his mind, we cannot conceive why he made the objection. What Peter says to Ananias shows that the large charity recommended was not of an absolute or universal obligation. " Whiles it remained, was it not thine own? And after it was sold, was it not in thine own power? Why hath Satan filled thine heart, to lie to the Holy Ghost and to keep back part of the price?" The sin, in fact, consisted not in refusing to give, but in an attempt at deception in the very presence of God.

Upon the text, " who shall change our vile body, that it may be fashioned like unto his glorious body,"† and others like it, Mr White comments as the source of many errors,—monachism, bodily marceration, and an irrational contempt of the body. Is the Apostle's doctrine answerable for the abuse of it? We have certainly been sometimes reminded in reading St Paul, of the criticism, that his mind on this subject was tinged with the philosophy of his time. But yet our observation has convinced us that his representation is substantially true. The body, fair palace of the soul though it be, a goodly house of instruction and discipline, is yet darkened by many vails, is infested by temptations, and is often felt by us to be an obstruction, a clog and a prison. By disease, and yet more

* Matthew xix. 21. † Philipians iii. 21.

by vice, it is often made "a vile body." And on every account, we cannot think it unreasonable to rejoice that it shall yet be laid aside and exchanged for a more glorious form.

Christian humility and martyrdom, too, come under Mr White's censure. Alas! we said as we went on with the Memoir, everything is to go down before this firm and determined criticism. Humility, he says, "is the virtue of slaves, and familiarity with the lash was the true preparation of the heroes of martyrdom."* This language of the old Pagan scorn sounds strangely enough in these modern days. But we would ask, if this is not a radical misconception of the Christian virtue of humility. We have always regarded it as a homage to God, rather than to men; as the lowly and contrite bowing down of a sinful creature before his Maker. But call the virtue in question meekness, patience, patient endurance, rather than fierce retaliation of wrong; and then the same question arises. When we first read the New Testament with any interest, we remember that queries of this nature were continually arising in our minds about the essential virtues of Christianity; it was the *first* painful questioning we had about the Christian religion. But we did come to the conclusion, after two years of such reading, that it was our doubt, born of the Pagan (school) classics, that was wrong and not Christianity: and we have still the same conviction. The ideal of Christian meekness seems to us, not a low, but a lofty one. It does not exclude indignation at wrong. But, while conscious of the wrong, to stand calm and patient and self-restrained under its infliction; to resist it doubtless at times, but never to retaliate; to wish no ill to the aggressor; to pity him amidst his utmost violence; to bless those who curse us, to do good to them who hate us, and to pray for them who despitefully use us and persecute us;—is this to be represented as a slavish meanness? And the patience, the prayer of Jesus on the cross—we shudder to ask the question—is that to fall before the same criticism? And the

* Vol. iii. pp. 272, 3.

virtue of martyrdom—to die rather than speak the false word—to die for principle—the canonized virtue of all ages—is that the virtue of slaves?

We understand Mr White, too, as objecting to prayer; that is, to prayer considered as direct petition.* He says that a "*desire* of conformity with the will of God" is constant with him, and that is his prayer. But we ask, not merely whether the Scriptures do not encourage and enjoin express petitions, but whether it is not the very language of nature, whether a man who believes in God can help sometimes saying, in pain and in peril of his soul, "God help me!"—and that is direct prayer. Observe what the unhappy sufferer whose experience we are considering, says in his own case. "Oh God!" he says, "thou knowest that I do not feel justified in directing particular petitions to thee. My heart is open before thee. Thou knowest the great affliction in which I am lingering." But now observe what follows. "My only request is for strength, patience, and love of thee. As an expression of my love, I also pray for my son, my relations, and all my good friends."† Are not these "particular petitions?" Thus we believe that human nature will always contradict itself when it enters into speculative controversy with its own inevitable wants and irresistible tendencies.

At length this remarkable person, when approaching the end of his mortal pains and strifes, quits the last hold upon positive Christianity. The belief in a God alone remains to him. "He dies and gives no sign" of Christian hope. These are his words. "I have often confessed to thee, my God, my own more than indifference to that supposed continuation of life, in which people so loudly profess a belief. That thou art able to maintain my individual consciousness forever, I will not deny, though my imagination faints whenever I try to embody that conception."‡ "More than indifference" to a future life!—is not this the merest hallucination? Is it not an absolute intellectual insanity? When a man says to us, that he does not care

* Vol. iii. p. 276. † Vol iii. 293. ‡ Vol. iii. p. 289.

to live hereafter, we would ask him this simple question :—If a peril approached your life, would you not ward it off? If it were now proposed to you instantly to cease to be, would not the simple love of existence say, "No, let me live?" If then at the present moment you would live the next moment, for the same reason in this life you would live another life.

But it is time to finish this, we fear, too extended review. We will only say, in conclusion, that we have no fear of the prevalence and spread for a long time, of the opinions which we have been examining. This school of opinions must die. Its tendencies are suicidal. So long as humanity demands a faith, the system of no-faith cannot prevail. This philosophy, in fine, is the apotheosis of humanity, and we believe that humanity is too humble to accept it. The central thought of religion indeed is in the soul of man; but the circumference spreads to infinity, to eternity. Upon the radiating lines that run outward to those awful regions of the unknown and the illimitable, thoughts, affections, desires, live and tremble with undefined hope and fear. They ask some other guidance than their own. And in that system which tells us there is none, there can be no repose. There are needs of our nature which that system cannot supply, sorrows which it can never console, and quenchless aspirations which it never can satisfy. If we must come to this, God pity us! "If in this life only we have hope," we are —despite of philosophy, despite of all the joys of life, despite of any fortitude that *we* can understand—we are of all beings the most miserable.

We have only to add with regard to the autobiography of Blanco White, that we have examined it in this article with a particular view. We have thought it of the first importance to subject its Rationalistic tendencies to a careful review. But there is an entirely different direction of thought with regard to this work, which we could wish to see thoroughly followed out. The value of its protests against the popular forms of Christianity ought to be carefully appreciated; and we hope that some competent hand will undertake the task. O. D.

MISCELLANIES.

DEATH PUNISHMENTS.

LECTURES OF THE REV. GEORGE HARRIS, NEWCASTLE.

(*From the Gateshead Observer, October* 18.)

We stated a few weeks ago, that the Rev. George Harris, of Hanover Square Chapel, Newcastle-upon-Tyne, had consented to deliver two lectures on Capital Punishments, in compliance with a requisition from some hundreds of the most respectable inhabitants of Newcastle and Gateshead, and that the worthy member of the latter borough had acceded to the wish of the requisitionists that he should take the chair. - The Nelson Street lecture-room, which accommodates from twelve to fifteen hundred persons, was engaged for the occasion, and was each night (to use a newspaper phrase) "crowded to suffocation." On the Monday, a considerable number of persons were unable to gain admission; but at the second lecture on Wednesday night, hundreds were congregated in the lobby and at the doors, who strove in vain to find an entrance to the amphitheatre.

Among the gentlemen present, either at one or both of the lectures, we observed, in addition to W. Hutt, Esq. M. P., the venerable Alderman Dr Headlam (himself an open and able opponent of death punishments), Aldermen Brockett and Wilson, Councillors Philipson, Weatherley, Harle, Nichol (John), and Stokoe, Dr Elliot, the Rev. W. Leitch, the Rev. D. Adam, the Rev. Mr Lyne, and Messrs Charles Larkin, T. M. Greenhow, F. Bennett, Joseph Watson, A. Clapham, W. Beaumont, G. A. Brumell, John Brumell, Edward Richardson, George Burnett, jun., W. Chater, M. Forster, G. Scarlett, Edward Jackson, H. Richardson, E. S. Hills, D. H. Wilson, I. Hamilton, William Kell, R. W. Swan, Hew Singers, T. K. Fife, &c. &c. &c.

First Lecture—Monday.

Mr Hutt, on the motion of Dr Headlam, was called upon to preside, and took the chair amidst loud applause. He was anxious, he said, to offer some brief explanation of the motives which had led him to wish to participate in the present proceedings. He had long been of opinion that the penal enactments of our criminal law needed large and essential alterations. Our secondary punishments, viewed

as a means of deterring from offences or reforming the offender, were a signal and melancholy failure; while, with regard to capital punishments, the highest social and moral interests of the country required that they should be entirely abolished. (Loud applause.) With this conviction, he had naturally sought every opportunity of giving practical effect to his opinions. It might be thought that the House of Commons was the best place for him in which to express his views and endeavour to carry them into operation; but such was not the case. Mere act-of-Parliament improvement was of little value. To be of effect, reform must commence in a nation's heart. It was there that prejudice and delusion, strong and deep-rooted, existed on the subject of capital punishments; and if the philanthropist wished for a change in our laws, he must begin, not with the House of Commons, but with the public mind, with the people, to execute whose will the House of Commons was originally constituted and was still maintained. (Applause.) The history of the penal laws of Great Britain, he regretted to say, was one of the darkest pages in our country's annals. Reluctance to change was no where more conspicuous; and the progress of their reformation, therefore, had been signally slow. It was not long ago that death was denounced against no less than two hundred offences—a fact disgraceful to our country and the age. (Applause.) In 1837, Lord John Russell introduced and carried a measure by which the number was reduced to 14. Was property, he would ask, less protected in consequence? or were their persons less secure? The present Solicitor-General, Mr Fitzroy Kelly, afterwards brought in a bill to reduce the number of capital offences to 4. The House of Commons rejected the measure, chiefly on the ground taken by Sir Robert Peel—that the learned gentleman's proposal was not sanctioned by public opinion. He (Mr Hutt) voted for Mr Kelly's bill; but he felt, nevertheless, the force of the right hon. baronet's argument, for the measure was certainly not supported by the country, public feeling being either hostile to its enactment, or apathetic and indifferent. It was not, therefore, to Parliament they were to look, but to themselves, if they wished to witness further triumphs in this great cause. They must look, especially, to such gentlemen as the lecturer who was about to address them—a man of high character, of great talents and attainments, and of distinguished devotion to the glorious cause of human improvement. (Loud cheers.) Let not the present movement be stigmatized as rash, ill-advised, and precipitate. Multitudes might be

arrayed against the total abolition of death punishments, but almost every distinguished writer on the subject was in its favour. Paley and Wyndham, it was true, were opposed to it; but Dr Johnson, and a host of moralists, were on the other side. They could also boast of the immortal Chillingworth, and a long array of divines—of Pitt, and Fox, and Burke, and Franklin, and a multitude of other statesmen; among the great lawyers of England, of Coke, and Bacon, and Blackstone—an unrivalled phalanx of authority; while, in addition to this, the practical experience of the country was in their favour. (Applause.) With such warrant of argument and experience, let there be no misgiving as to the issue of their labours, but let them press onward to the final triumph of their cause, confidently assured that the best interests of mankind would be promoted by their success. The highest human authority was with them; and they had also the still more satisfactory assurance that the system to which they were opposed was opposed also by the spirit and temper of that merciful religion which "willeth not the death of a sinner, but would rather that he should turn from his wickedness, and live." (Loud and prolonged applause.)

Mr Harris now rose, and was received with loud and general cheering. When silence was restored, he began the delivery of his lecture, of which we proceed to give an abridgment:—He had the more satisfaction (he said) in appearing there on the present occasion, because he regarded the requisition, signed by about 700 of the inhabitants of Newcastle and Gateshead, as a convincing proof of the growing interest which the subject was exciting in the public mind. He was, indeed, at all times happy to meet any portion of his fellow-countrymen in combined efforts for intellectual, moral, and social improvement and reformation (applause); and he knew no question in which those great purposes were more intimately blended, than in the one which was, on that evening and on Wednesday, to occupy their patient and attentive consideration. Whatever tended to lesson the sacredness or inviolability of human life, and to familiarize the popular mind with the shedding of human blood, was no less alien to the purest principles of rational freedom, than adverse to the progress and civilisation of man. To expect to reform the vicious and elevate the degraded by excessive severity and revolting exhibitions—to think to diminish crime by shutting the door of repentance and reformation on the criminal—to retaliate vindictively upon vindictiveness, and imagine that benevolence and morality would thereby be promoted—

was to betray a lamentable ignorance of the nature and constitution of man, the principles of Christian justice and equity, and the great objects which society was designed and established to accomplish. (Applause.) The system of death punishment for crimes committed against human laws, was worthy only of the rudest nations, barren in expedients, and pursuing their object only by what they ignorantly assumed to be the shortest course. No man ought to be deprived of life, unless it could be shown that crime could by no possibility be restrained, except by death alone; and it would indeed be a melancholy conclusion for the philosopher and the legislator, that the best corrector of public morals was the public hangman! If this conclusion were just, what heart did not bleed for the sake of humanity? If it were false, what cheek should not feel upon it the glow of shame for the moral dishonour of the age and country? (Applause.) But the conclusion was *not* just. Crime could *not* be checked or prevented by sanguinary punishments, but only by wise and beneficent discipline—by that kind, patient, and salutary Christian treatment, under which the criminal might be thoroughly reformed, and made a blessing to society. Centuries ago, individuals both in Britain and in other countries, perceived the exceeding folly, and protested against the iniquity, of the system of judicial bloodshed; but the voice of reason, and humanity, and Christian love, was drowned by the fraudulemt and idiotic cry of "innovation," or else it passed away altogether unheeded by their contemporaries. The peaceful accents of the true-hearted Waldenses, were unheard, or unnoticed, in the midst of the din and turmoil of the nations, the glories of the battle-field, and the pageantry of courts. Even the practical protest of those noble-minded judges of Poland and Transylvania, who resigned their seats on the bench rather than violate their consciences by consenting to the death of the guilty, was of little comparative avail, at the time, to check the evil. In our own country, so early as 1620, Lord Bacon uttered to the English nation the solemn warning, "Let there be no rubrics of blood!" Sir Edward Coke also deplored and reprobated the practice of death punishment, and Sir William Blackstone spoke of it in terms of strong condemnation. Voltaire assailed it with his keen-edged satire, Montesquieu exposed its irrationality, and the Marquis Beccaria refuted every objection that could be advanced against its total abolition. [The labours of the immortal Howard were eloquently stated and eulogised, and Mr Harris then proceeded to show that]—By acts of Par-

liament passed in Britain under the sway of the successive princes of the house of Brunswick, the penalty of death was annexed to 156 varieties of crime, to which the infliction had not previously been attached! The devotedness, however, of Neild—the eloquent pleadings of Sir Samuel Romilly—the unanswerable reasonings of Roscoe and Bentham, and Sydney Taylor—the untiring exertions of Basil Montague—aided by the Society for the Diffusion of Information on Capital Punishments (a society whose admirable pamphlets were worthy of serious perusal and earnest, patient consideration), as well as by the practical measures of amelioration and repeal, accomplished by Peel, and Russell, and Ewart, and Auckland, and Fitzroy Kelly —through this varied instrumentality, numbers of the sanguinary laws which once disgraced the statute-book of Great Britain had been erased from its pages. (Applause.) It were utterly incredible—were not the melancholy fact placed beyond the possibility of dispute by the enactments of the statute-book — the statement of the various kinds and degrees of crime, which, in earlier and later periods, have been made punishable with death. [Here Mr Harris gave a catalogue of capital offences, some of them of the most trivial character, yet each and every one punishable by death, and many of them still capital, until within the last six or nine years.] When the French philosopher and patriot, Mirabeau, was in England, he asked a friend with whom he was dining if it were true, as stated in the public newspapers, that twenty young men had been hanged that morning at Newgate ; and being assured that the public journals were no doubt correct, he rejoined, with great warmth, that the English were the most merciless people he had ever heard or read of in his life ! Mirabeau was wrong : it was not the English people, but the laws of English legislators that were cruel and merciless. (Applause). It was in 1785 that Mirabeau was in England. In February of that year, twenty convicts were executed, at one time, before Newgate ; in April, nineteen ; and in November, eighteen ; besides others, executed during the several months of the same year—the whole amounting to nearly one hundred individuals, many of them young persons, who fell a sacrifice, in London alone, to the severity of British law ; yet not one single person out of the hundred was charged with murder ! Of 1,145 who perished in London on the scaffold in 35 years, 91 were only charged with murder ! From the year 1810 to 1826, there were sentenced to death in England the almost incredible number of 15,652 men and women ; but

the law was only carried into execution on 1,384 of the number. The improving spirit of the times forbade its infliction on the remaining 14,268. The more just and rational mode of proceeding would surely have been to abolish the law which thus confessedly was not fit to be carried into operation. (Applause.) In France during the same period, 2,759 persons were sentenced to death, out of which number 350 were executed. In France, then, with three times the population of England, the number sentenced to die was one-sixth less, and those who actually perished were only a fourth of the number that died on the scaffold in this country. This disparity between France and England was not confined merely to modern times. Sir John Fortescue, Chief-Justice and afterwards Chancellor of Henry VI., had stated in a curious tract, that at that period more persons were executed in England, for robberies, in one year, than in all France in seven. In the reign of Henry VIII., according to Hume, 2,000 criminals were executed annually; and during the whole period that he swayed the sceptre, 72,000 were put to death; yet Sir Thomas More averred that property and person were never more insecure. In the reign of Elizabeth, from 300 to 400 persons suffered, every year, by the hands of the public executioner. England, nevertheless, was in a dreadful state of moral disorder. Contrast, with the policy and practice of Henry VIII. and Elizabeth, that of Alfred. That great and good monarch found, when he came to the throne, his kingdom overrun with robbers; but the royal reformer studied prevention more than punishment. He instituted a police, and made every township answerable for the felonies committed within its jurisdiction. Thus property became the guardian of property; and all robberies were in a short time so effectually prevented, that, in the words of the chroniclers, a man might travel through the whole kingdom, unarmed, with his purse in his hand, without fear of molestation or loss. (Applause.) Far different had been the policy of these later times! From 1688 to 1786, no fewer than 70,000 men and women were executed in England; and since that period, 16,000, at the very least, had been added to the hecatomb of sin and blood, piled up to heaven in denial alike of mercy and of truth, in defiance and despite of the Creator and Giver of life! No wonder Sir Samuel Romily, when surveying the enormous accumulation of our death-dooming statutes, should have suggested, as the best way to purify the criminal code of this country, to burn the whole of the penal enactments of the three preceding centuries—for they

were nearly all of comparatively modern growth! It was a curious, and, in every respect, a striking and extraordinary fact, stated by the late excellent Sir Thomas Fowell Buxton, in the House of Commons, that whilst, in the reign of the Plantagenets, 4 offences only were made capital—in the times of the Tudors, 27—and under the sway of the Stuarts, 36—there were 156 additional offences rendered capital during the reign of the house of Brunswick! In the time of George III. alone, more crimes were denounced as capital than in the reigns of the Plantagenets, the Tudors, and the Stuarts combined! This state of things attracted the attention of several philanthropic minds; but to no one more than to Sir Samuel Romilly was the country indebted for his untiring labours for the reform of our criminal code. In the language of Lord Eldon, in 1813, when leading on the House of Lords to the rejection of one of Sir Samuel's bills, he "distressed" the legislature, year after year, with his agitation of the question; and, nothing daunted by defeat, he returned again and again to the conflict, till at length, in some few instances, mercy and wisdom triumphed over vindictiveness and folly. It still remained, however, for Sir Robert Peel to say, twenty years afterwards, in the House of Commons, that "it was impossible to conceal from themselves, that capital punishments were more frequent, and the criminal code more severe, in this country, than in any other in the world." Since then, much had been achieved, through the exertions of Auckland, Ewart, Denman, Lennard, Russell, and Kelly; but much remained to be done. Several offences were yet capital; and—(so arbitrary were our laws) —crimes which, in England and Ireland, were visited only with secondary punishments, were still punishable in Scotland with death! In what remained of his present lecture, and on Wednesday evening, he proposed to show (after defining Justice, Benevolence, Punishment, and Revenge), that death punishments were contrary to nature—that they tended to brutalize a nation—that they increased rather than diminished crime—and that they were contrary both to the letter and the spirit of the gospel of the grace of God. Justice and Benevolence were now shown by the lecturer to be twin principles:—the one, the execution of laws, which the other prompted, and Wisdom planned; the one, a varied manifestation of the other—and both having for their end and aim the improvement, reformation, and happiness of individual and social man. Punishment was proved to be the antagonist principle of Revenge:—the one corrective, the other vindictive: the

one essential to human well-being in the restoration of the guilty to moral rectitude—the other, the bane and bar to social virtue and felicity. Death punishments, Mr Harris next argued, were contrary to nature. The heart prompted man to spare, not to destroy; and the instrument of legal vengeance, employed for the execution of its decrees—the hangman—was an object of such general detestation, that he was constrained to conceal his name and dwelling-place, and skulk from the observation of his fellow-men. (Applause.) After further remarks on this subject, Mr Harris, of whose lecture we have given but a meagre and feeble outline, insisted upon the obligation of society to educate and reform the ignorant and the vicious, and concluded with a touching narrative of a visit paid by Mrs Fry to the Glasgow bridewell, in 1818, and of the softening influence of her admonitions on the most hardened criminals. The reverend gentlemen resumed his seat amidst the most rapturous applause.

Dr Headlam said:—He was sorry he could not adequately express the thanks which were so justly due to the Rev. Mr Harris, for his able, eloquent, and most interesting lecture. (Applause.) He would only say, for himself, he rejoiced most sincerely at the sight of this great meeting, and at the marked attention which had been paid to the facts, the arguments, and the thrilling appeals to their highest and noblest affections, of the accomplished lecturer. (Applause.) Weighing well what they had heard, he hoped they would all contribute their mite to the abolition of that barbarous system of death-punishments which stained and disgraced the statute-book of their country. He was glad that Mr Harris had come to reside in Newcastle, and to occupy the place so long and so worthily filled by their venerable friend Mr Turner. (Prolonged Applause.) He trusted to find him walking in the footsteps of his predecessor—supporting and adorning the institutions of the town—and promoting whatever was good, and useful, and honourable to the community. (Loud and protracted cheering.) He had great pleasure in moving a vote of thanks to Mr Harris for his lecture.

Mr John Nichol rose and said, he most cordially seconded the motion; and it was then put from the chair, and carried by enthusiastic acclamation.

Mr Harris came forward in a storm of applause, and briefly acknowledged the honour which had been conferred upon him.

A vote of thanks was then passed by acclamation (on the motion of W. L. Harle, Esq., seconded by Captain Wea-

therley,) to the Chairman—who said, in reply, he should leave the room with feelings of gratification such as he had rarely experienced, and rejoicing with Dr Headlam that Mr Harris had become a resident in Newcastle.

Second Lecture—Wednesday.

Mr Hutt was precluded, by other engagements, from taking the chair. THOMAS WILSON, Esq., of Fell House, was therefore called upon to preside.

Mr HARRIS, when the applause produced by his rising was at an end, proceeded with his lecture—first succinctly recapitulating, for the information of those persons who were not present on Monday evening, the principles which he had then asserted, and the more prominent of his facts and illustrations. On repeating the fact, that 100,000 human beings—a multitude more than equal to the whole living population of Newcastle and Gateshead—had perished on the scaffold from the year 1688 down to the present time, he observed that the English people had been accustomed for ages proudly to look down on the rest of Europe, and to boast of their constitution and their laws as "the envy and admiration of surrounding nations," and the glory of their own. They had twitted the people of other lands with their knouts, their tortures, their inquisitions, and their secret tribunals—and, while doing so, had been all the while judicially blind to the moral imperfections and deformities of the British code. These imperfections and deformities he briefly pointed out; and having concluded the summary of his first lecture, he addressed himself to the second division of his subject, viz., that capital punishments tended to brutalize individuals and society. In every country it would be found that the people derived much of their character from the established laws and prevalent customs. If those laws and customs were austere, ferocious, and cruel, a considerable degree of of ferocity, austerity, and cruelty would be discoverable in the great mass of the people. The past history and present condition of nations (to some of which the lecturer more particularly referred) bore testimony to the fact. The deadening influence of repeated executions was well and forcibly shown by Cooper the Chartist, in a work published since his recent release from prison.

"Six human beings," said he, "underwent capital punishment, in front of Stafford gaol, during the two years I remained in it. The *entire* procedure, in any one instance, of course, I could not witness. On one occasion only,

when, on account of the early hour, and season of the year, I had not been removed from my night cell, I beheld the grim preface to the legal butchery. Without repeating the testimonies of reflecting men, who have attended executions, as to the hardening effect of these savage spectacles, I will just observe, that while the sound of the death bell for the *first* execution filled me and my fellow-prisoners with paroxysms of distress, on the second, third, and fourth occasions, we became comparatively unconcerned; and when I was left a solitary prisoner, the sound of the death bell, for the *last* time, created a few bitter thoughts of the abhorent and unciviliezd nature of the impending tragedy; but a kind of careless disgust followed, with the instant reflection that all my dislike of the brutal transaction was vain; and within ten minutes after the bell had ceased, I actually caught myself humming 'The banks and braes o' bonnie Doon!' Now, a more sensitive, excitable human creature than myself, perhaps, does not exist; but this is the honest fact, such as startled me by its strangeness at the time. Let the advocates for the usefulness of capital punishments, as impressive moral lessons, make what they can of it."

What a degrading, brutalizing scene was a public execution. To deepen his detestation of death punishments for crime, and give living testimony to its fearfulness, he (Mr Harris) had stood amid such a scene. [The lecturer introduced a graphic description of the execution.] The Rev. T. Roberts, of Bristol, related, that, in 167 instances of persons condemned to die for various causes, he had found, on investigation, that 164 of the number had been spectators of those public executions which the legislature designed to operate as warnings to the profligate! The reverend lecturer referred to executions at Dundee, Hertford, Maidstone, and Maryborough, in illustration of the brutalizing influences of such sanguinary spectacles, and subsequently showed, in the third place, that death punishments were useless as to the prevention of crime, and tended, on the contrary, to its increase rather than its diminution. Alderman Harmer, the eminent London solicitor, in giving evidence before a committee of the House of Commons, stated, as the result of his long and extended experience, that the punishment of death had no terror for thieves, but was much more a subject of ridicule among them than of serious consideration. The fate of one set of culprits had no effect on those who were next to be executed; they played at ball, and passed their jokes, as if nothing were the matter. So far were common thieves

from being arrested in their wicked courses by the distant possibility of an ignominious death, that they were not even intimidated by its certainty; and the present numerous enactments to take away life, appeared to him (Alderman Harmer) wholly inefficacious. But there *were* punishments which, he (the Alderman) was convinced, a thief would dread, and which, if steadily pursued, might have the most salutary effect—namely, a course of discipline totally reversing all his former habits, his idleness and debauchery, his indulgence in dissipated company, and his uncontrolled freedom of action. Such was the testimony of Alderman Harmer. Another witness—a magistrate—mentioned a case in which three prisoners were brought before him on a charge of uttering forged notes. During the investigation he discovered that those notes were obtained from a room in which the body of a convict, executed for the same offence, was lying at the time! Moreover, they were delivered by a woman who had lived with the deceased, and were handed to the prisoners over his corpse! In Newgate, said one of the chaplains, prisoners began to play at ball or marbles in the second hour after the execution of a comrade, precisely as if nothing whatever had happened. The Rev. Dr Forde, nearly half a century chaplain at Newgate, bore evidence the most decisive as to the uselessness of death punishments in the prevention of crime. "Executions," said he, in a letter to Jeremy Bentham, "answered no end whatever, either for punishment or example." They were not merely useless (observed Mr Harris), they were pernicious. They not only did not prevent, they led to the increase of crime. They gave impunity and encouragement to criminals, by rendering persons reluctant to prosecute, or, if obliged to prosecute, unwilling to give or adduce such evidence as would lead to conviction and execution. Had laws been merciful and corrective, instead of sanguinary and destructive, numbers, probably, now hardened offenders, would have been stopped in the infancy of their criminal career, and rendered useful and blessed to society. Petty depredators, through the sternness of the law, had been suffered to escape its penalties, till repetition of crime prepared them for the gallows. Similar feelings, doubtless, were the occasion of the increasing frequency of verdicts of insanity, in cases of criminals placed at the bar on charges of murder. [The contrasted effects of vindictiveness and severity were shown by an interesting fact, adduced by the late Dr Tuckerman. Mr Harris then entered into statistical statements, to prove that mercy was more effectual

than severity in repressing crime.] While in one period of years there were executed in England and Wales, for crimes short of murder, 177 persons, and 9664 were committed for the offences, there were but 13 executed for these same offences in another and similar period, and the number of committals was only 8657—being a diminution of 1007 committals in the period in which only 13 offenders were executed. With respect to the higher crime of murder, the returns of England and Wales, embracing the thirty years ending with 1842, showed that in the last six years, with only 50 executions, the commitments were fewer by 61 than in the six years ending with 1836, during which there 74 executions; fewer by 60 than in the six years ending with 1830, when 75 convicts were executed; fewer by 56 than in the six years ending with 1824, when the number of executions was 91; fewer by 93 than in the six years ending with 1818, when there were 122 executions. In London and Middlesex, in the years 1824, 1825, and 1826, no executions whatever took place; and this was the only period in which there was no commitment for the crime of murder! Mr Livingstone, of whose labours he (the lecturer) had freely availed himself, stated, after careful investigation, that crimes punishable with death in England, but punishable with imprisonment in Louisiana, were ten times more frequent in the former than in the latter country; and the only crime punishable there with death, was perpetrated there 27 times more frequently than in London! In Belgium, in the five years ending with 1804, there were 353 men and women sentenced to die, and 235 were executed; but in the four years ending with 1833—the criminal code having in the interval been mitigated—there was not a single execution, and the condemnations for murder had decreased from 150 to 13, and for other crimes, previously capital, from 203 to 23—showing most convincingly that death punishments not only did not repress crimes, but had an obvious tendency to increase their commission, whilst the precisely contrary effect followed from mitigations of the law. (Applause.) In this country, in 1834, subsequent to the repeal of the death penalty in cases of forgery, there were but 9 convictions for the crime; while in 1820, before its repeal, there were 77 capital convictions, besides 275 convictions for having forged notes in possession. Was property less secure *now* than when the rope destroyed the victims of Bank-of-England imitation?

(To be concluded in our next.)

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PROTEST AGAINST AMERICAN SLAVERY.

IN the Christian Pioneer, vol. xviii. p. 18–27, we inserted, with some introductory remarks, the Address, which a strong sense of duty induced the Unitarian Ministers of Great Britain and Ireland, who signed it, to transmit to their American brethren, on the subject of the Slavery existing in their country. The Reply which it elicited, was given in p. 533–538. We rejoice to find that a considerable number of our brethren in the Unitarian Ministry in America, have lately issued the following noble and Christian Protest against this flagrant wrong to our fellow-creatures:—

"We, the undersigned, disciples of Christ and Ministers of his Gospel, in bearing our solemn testimony against the system of American Slavery, deem it proper, in the first place, to declare the grounds of our action.

"We owe it to three millions of slaves, our fellow-men and brethren, to do what we rightfully can to undo their burdens. The wrongs of the slave, however distant he may be, are our wrongs; for Jesus has taught us that every sufferer whom we can relieve is our neighbour, though a stranger, of another race, and in a distant land.

"We owe it to slave-holders, our fellow-men and brethren, whom we believe to be in a position hostile to the influences of Christianity, to speak a word of warning concerning the moral evil and inhumanity of the system with which they are connected.

"We are the more obliged to bear this testimony be-

cause the Gospel of Christ cannot now be fully preached in the slave-holding States. If it could, it might be less necessary to express our views in the present form. But violent and lawless men, as is well known, and as recent instances in our experience show, have made it impossible for the Southern minister to declare the whole counsel of God by speaking freely of that particular sin with which the community he addresses is specially concerned. Consequently, Southern men of better character, who would not, perhaps, themselves, sanction such constraint, are nevertheless left without instruction as to their duty in relation to slavery. And if neither religion, nor the instincts of humanity, nor the first principles of American liberty, have taught them that the system is wrong, their ignorance may not be wholly their fault, but it would be ours, were we to suffer it to remain. That they have been educated to believe that slave-holding is right, may be a reason why we should not severely blame them, but it is also a reason why we should show them the truth; since the truth on this subject must come to them, if at all, from the free States, through books, writings, and public opinion.

"These reasons would induce us to speak even if the North were doing nothing to uphold slavery. But by our political, commercial, and social relations with the South, by the long silence of Northern Christians and Churches, by the fact that Northern men, going to the South, often become slave-holders and apologists for slavery, we have given the slave-holders reason to believe that it is only the accident of our position which prevents us from engaging in this system as fully as themselves. Our silence therefore is upholding slavery, and we must speak against it in order not to speak in its support.

"Especially do we feel that the denomination which takes for its motto 'liberty, holiness, and love,' should be foremost in opposing this system. More than others we have contended for three great principles—individual liberty, perfect righteousness, and human brotherhood. All of these are grossly violated by the system of slavery. We contend for mental freedom; shall we

not denounce the system which fetters both mind and body? We have declared righteousness to be the essence of Christianity; shall we not oppose that system which is the sum of all wrong? We claim for all men the right of brotherhood before a Universal Father; ought we not to testify against that which tramples so many of our brethren under foot?

"These reasons would lead us to speak individually and separately. But our combined voices may be heard more widely and be more regarded; and we therefore speak in company. As we do not, as a denomination, combine in subscribing creeds and fixing systems of theology, the more should we be ready to unite in practical endeavour to remove moral evils. As our principles of religious liberty do not permit us to exclude our brethren who are slave-holders from our Christian fellowship, the more should we testify against the slave system itself. Some individuals may think they hold slaves for the good of their bondmen, in order to give them their liberty under more favourable circumstances. We cannot regard such slave-holders as we do those who hold their fellow-beings as property for the sake of gain or personal convenience. Leaving to God to decide on the comparative guilt or innocence of individual slave-holders, we pronounce the system unchristian and inhuman.

"And more especially do we feel bound to lift up our voices at the present time, when the South has succeeded in compromising the nation to the support of slavery; when it has been made a great national interest, defended in our national diplomacy, and to be upheld by our national arms; when the nation has, by a new measure, solemnly assumed the guilt and responsibility of its continuance; when free Northern citizens, without any alleged crime, are thrown into Southern prisons and sold to perpetual bondage; when our attempts to appeal respectfully to the Federal Courts are treated with contumely, so that the question is no longer whether slavery shall continue in Southern States, but whether Freedom shall continue in *any* of the States. Now, therefore, when our reliance on political measures has failed, it is the time to trust more fully in the power

of truth. To the schemes of party leaders, to political majorities, to the united treasures, arms, domains and interests of the nation, pledged to the extension and perpetuation of the system, let us now oppose the simple majesty and omnipotence of truth. "For who knows not that truth is strong,—next the Almighty?"

"We, therefore, ministers of the Gospel of truth and love, in the name of God the Universal Father, in the name of Christ the Redeemer, in the name of humanity and human brotherhood, do solemnly protest against the system of slavery, as unchristian and inhuman.

"Because it is a violation of the law of right, being the sum of all unrighteousness which man can do to man, depriving him not only of his possessions but of himself. And, as in the possession of one's self are included all other possessions, and in the right to one's self are included all other rights, he who makes a man a slave commits the greatest possible robbery and the greatest possible wrong.

"Because it violates the law of love, which says, 'Whatsoever ye would that men should do unto you, do ye even so to them.'

"Because it degrades man, the image of God, into a thing; changes persons into property; and, by violating the dignity of the human soul, is a constant sacrilege against that soul which the Scriptures declare to be the 'temple of the Holy Ghost.'

"Because it necessarily tends to pollute the soul of the slave,—producing all vices, and fostering habits of indolence, sensuality, falsehood, treachery, theft, moral stupor and perpetual childhood,—by taking away *Hope*, which God has appointed as the lightener of toil, the spur to exertion, and the seed of progress; and by destroying the sense of responsibility, which is the bond that connects the soul with God.

"Because it tends to defile the soul of the master, as unlimited power must generally produce self-indulgence, licentiousness, cruelty, arrogance and a domineering spirit,—qualities utterly opposed to the humility, meekness, and self-denial of Christ. We cheerfully admit that some, both of the slave-holders and slaves, have nobly resisted these influences, and shown us virtues

which we should be proud to imitate. But we know that the prevailing tendency of the system is nevertheless evil, and that it must always offer manifold temptations and inevitable occasions to sin.

"Because this system, as the indispensable condition of its continuance, must restrict education, keep the Bible from the slave, make life insecure in the hands of irresponsible power, deprive female innocence of protection, sanction adultery, tear children from parents and husbands from wives, violate the divine institution of families, and by hard and hopeless toil make existence a burden.

"Because slavery, as all history testifies, eats out the heart of nations, and tends every year more and more to sear the popular conscience, and impair the virtue of the people. It neutralizes the influence which we ought to exert on the world as a nation whose mission it is to extend the principles of political freedom. It degrades our national character, making us appear before mankind as solemn hypocrites, who declare 'that *all* men are equal,' and yet persist in holding a portion of them as slaves,—who declare that '*all* are endowed with certain inalienable rights, among which are life, liberty, and the pursuit of happiness,' and yet take these rights from a sixth part of their own community. Constantly to profess one thing and constantly to practise another must destroy the sinews of national virtue.

"In pure obedience to these principles, which no circumstances can obscure and no time can change, we protest against any attempt to defend this system on the ground that the slaves are often treated kindly. It is not a question of treatment, but of right; and the greatest kindness would be no compensation for the rights which are withheld.

"We protest against any attempt to defend the system from the letter of the Scriptures, or from practices recorded in the Old Testament, as a libel on God and Christ, which would tend, so far as the attempt succeeded, to destroy our confidence in the Bible. If this system was not prohibited among ancient nations by positive law, it was not for the reason that it was right, but that, like polygamy and other evil practices, it

was suffered for a time, because of the hardness of their hearts.' And if, from the imperfect knowledge under the old dispensation, 'the time of this ignorance God winked at,' yet now, in the light of the Gospel, 'he commands all men every where to repent.'

"Finally, while we prescribe no man's course of action, we earnestly implore all to put forth their full energy, and in the most efficient modes, to show decidedly their sympathy with the slave, and their abhorrence of the system of oppression of which he is made the victim.

"We implore our brethren at the South, especially those who hold the same faith as ourselves, to show their faith by their works; to come out from all participation in this sin, and, in the way they deem best, 'to undo the heavy burden and let the oppressed go free.'

"We implore our brethren at the North, who may go to reside in slave-holding regions, to go determined to make every sacrifice of profit or convenience rather than become abettors of this inhuman institution.

"We implore all Christians and Christian preachers to unite in unceasing prayer to God for aid against this system, to lose no opportunity of speaking the truth and spreading light on this subject, in faith that the truth is strong enough to break every yoke. We pray them to remember those whose hearts were in this cause, who have ascended on high. If Channing, Follen, Worcester, and Ware are still mindful of what is passing below, they must be looking to us to take their places and do their work. Wherefore, seeing we are compassed by such witnesses, let us lay aside every weight, and do the work of him who sent us while it is day.

"And we, on our part, do hereby pledge ourselves before God and our brethren, never to be weary of labouring in the cause of human rights and freedom till slavery be abolished and every slave made free.

Joseph Allen,	S. G. Bulfinch,
J. H. Allen,	L. Bailey,
Wm. Adam,	C. F. Barnard,
S. Alden,	S. A. Barnard,
H. Alger,	John Bartlett,

Charles Briggs,
G. W. Briggs,
W. G. Babcock,
A. Brown,
J. S. Brown,
C. Brooks,
C. T. Brooks,
C. Bradford,
W. Burton,
C. H. Brigham,
A. M. Bridge,
E. Buckingham,
N. Butler,
W. H. Channing,
James F. Clarke,
S. Clarke,
Amos Clarke,
S. B. Cruft,
W. Cushing,
J. I. T. Coolidge,
J. Cole,
Wm. Coe,
E. P. Crafts,
A. H. Conant,
S. Chandler,
Edward Capen,
C. Cutler,
J. Caldwell,
C. H. A. Dall,
Thomas Dawes,
Theodore Dorr,
John Q. Day,
O. C. Everett,
H. F. Edes,
R. S. Edes,
Rufus Ellis,
J. Ellis,
H. Emmons,
Convers Francis,
James Flint,
Wm. H. Furness,
B. Frost,
N. S. Folsom,
J. Field, Claremont,
Fred. A. Farley,
Charles A. Farley,
S. Farley,
Wm. Farmer,
Frederick T. Gray,
Washington Gilbert,
N. Gage,
H. Giles,
E. J. Gerry,
Amory Gale,
Aaron Green,
F. D. Huntingdon,
E. B. Hall,
N. Hall,
F. H. Hedge,
F. Hinckley,
A. Harding,
H. Hersey,
G. W. Hosmer,
F. W. Holland,
Thomas Hill,
Geo. G. Ingersoll,
A. D. Jones,
Sylvester Judd,
James Kendall,
J. Kendal, Jun.
D. Kimball,
Wm. H. Knapp,
James Kay,
W. H. Kinsley,
L. W. Leonard,
G. Leonard,
A. A. Livermore,
H. Lambert,
W. H. Lord,
S. J. May,
S. May,
L. Maynard,
M. I. Motte,
A. B. Muzzey,

J. F. Moors,
J. Moore,
George Moore,
W. C. Moseley,
J. M. Merrick,
Henry A. Miles,
Wm. Newell,
Jacob Norton,
C. Nightingale,
J. Osgood,
S. Osgood,
Andrew P. Peabody,
O. W. P. Peabody,
John Parkman,
John Pierpont,
J. Pierpont, Jun.
A. R. Pope,
T. H. Pons,
Theodore Parker,
C. Pierce,
Isaac B. Pierce,
J. H. Perkins,
Cazeneau Palfrey,
R. Pike,
Samuel Ripley,
Chandler Robbins,
S. D. Robbins,
John L. Russell,
G. M. Rice,
Charles Robinson,
C. Stetson,
Oliver Stearns,
Wm. Stearns,
Ralph Sanger,
Preserved Smith,
Amos Smith,
I. S. Smith,*
J. C. Smith,
Rufus P. Stebbins,
L. H. Shaw,
Edmund Q. Sewall,
Charles Sewall,
R. C. Stone,
Edward Stone,
J. L. Stone,
John T. Sargent,
Geo. F. Simmons,
J. D. Sweet,
Wm. Silsbee,
Herman Snow,
Wm. P. Tilden,
James Thompson,
J. W. Thompson,
J. Thurston,
M. G. Thomas,
Edward Turner,
Zephaniah Willis,
N. W. Willis,
John Weiss,
R. C. Waterston,
William Ware,
J. F. W. Ware,
L. Wiswall,
R. F. Wallcut,
J. K. Waite,
Wm. H. White,
John White,
G. W. Woodward,
E. B. Willson,
L. Wilson,
O. H. Wellington,
Samuel Willard,
Wm. A. Whitewell,
H. Withington,
Fred. A. Whitney,
Jason Whitman.

" At a Session of the Rhode Island and Massachusetts

* Mr I. S. Smith, and a few others whose signatures are affixed to this paper, are occasional preachers, and candidates for the ministry, having at present no pastoral charge.

Christian Conference in New Bedford, the 9th, 10th, and 11th inst., the 'Protest of Unitarian Ministers against American Slavery,' was referred to the Business Committee, and by them reported entire to the meeting. On the question of its adoption, the members of the Conference all rose, and voted unanimously as follows;—

"RESOLVED—That this body cordially approve of the sentiments of the above Protest, and wish that this action of the Conference should be forwarded for publication by brother Wm. Coe.

(Signed) "HERVEY SULLINGS, President.
"JOSEPH BLACKMAN, Clerk."

THE STARRY NIGHT.

"And must not man aspire
To aught beyond him? shall no earthly ear
Drink, at dim midnight, from your shining quire
Empyreal music? can we not draw near
And read the starry tale on yon mysterious sphere?"

THE night, the glorious starry night!
How silent and sublime;
Filling the soul with wonder bright,
Undimm'd by age, or time!

I gazed into your starry cope,
Until mine eyes grew dim
To outward things, while visions broke
Upon my soul within:

Of sights, and sounds, all-beautiful,
In those shining worlds above;
Where sigheth not the sorrowful,
Where reigneth joy, and love,

And then, I pray'd, that I might dwell
Amidst such holiness;
Redeem'd from earth, and sin's dark spell,
To purity and bliss.

ZILLAH.

REVIEW.

Five Lectures, embracing the Fundamental Points of Unitarian Christianity. By Richard Shaen, M.A. London, J. Chapman; Manchester, T. Forrest. P. 61.

THESE Lectures treat severally of the Bible; the Perfections of God; the Saviour; Man; Man's Spiritual Developement. They were delivered to the congregation with which the author was formerly connected, at Lancaster, and are published in a cheap form, to meet, as the author conceives, a want of the present age, a plain statement of Unitarianism, in a popular shape. Appropriately, therefore, they are dedicated to Joseph Barker. In the Preface Mr Shaen states truly, that "if those most momentous of all subjects, *the Truths of Religion*, the Nature of God, His Will, and the Fatherly character of his Providence revealed to us by Jesus, are all omitted, or only casually mentioned, half the power of preaching, and the whole peculiar efficacy of the Gospel, are thrown away. Then a *Socrates* had far better be found in the pulpit than a *Christian* minister, unable to preach the constraining truths of Christianity." These Lectures are interesting and instructive; the spirit they manifest, Christian. In the station which he now occupies, *Edinburgh*, we trust the same principles which prompted his benevolent labours in England, will sustain and direct him onward, and that education, temperance, and "the Faith in Christ," known as Unitarian Christianity, will find in him, as heretofore, a fast friend and unflinching advocate. Obstacles, hindrances, there may be, there will be; but only through earnest, persevering, straightforward action on all these subjects can error, vice, and ignorance, be uprooted, and the highest and holiest interests of humanity be advanced and secured.

Magazine of Popular Information on Capital and Secondary Punishments. P. 16. *Glasgow, William Brown.*

THIS publication began its labours in March of the present year. It appears monthly. We can speak with entire approbation of the mode in which it is conducted. Its selections are admirable; its original papers excellent. A mass of information has been collected in its pages of the most interesting and instructive character, in relation to crimes and punishments. These are questions which

are happily exciting increased attention. Of great importance, therefore, is it that facts and arguments, statistics and illustrations, should be presented to the public in an accessible form, by which the mind of the nation may be confirmed in its decision as to the best modes of procedure in reference to them. We hail with pleasure fellow-labourers in this department. Remembering the apathy with which it was no long years since regarded; the shrinking and horror which its mention occasioned; we look on the interest which is now evinced in it as of happy augury to the future welfare of our race. If the people can be stimulated to its serious and patient consideration, rulers must obey their bidding. In America, the Rev. C. Spear, in a periodical, bearing the repulsive title of "*The Hangman*," and in England, Douglas Jerrold, by his graphic statements and touching appeals, and our friends and brethren Revds. F. Bishop of Exeter, R. L. Carpenter of Bridgewater, R. M. Montgomery of Taunton, H. Solly of Shepton Mallet, by their lectures, are doing much to rouse the popular mind to thoughtful reflection on the subject. Other labourers on kindred questions are all bearing a part towards the production of a healthy public sentiment on crimes and punishments. The result cannot but be beneficial. On all we urge diligence, perseverance; to the Glasgow Magazine we wish increased and increasing circulation.

A Brief Outline of Christian Unitarianism, by J. Scott Porter. 3d Edition. Belfast Unitarian Tract Depository, 28 Rosemary Street.

This discourse was preached in the Market-House of Strabane, on Friday evening, Sept. 26. 1834. Would that its truthful, and truth-loving testimony could be lifted up in every Market-house in the kingdom. It is an admirable production. No marvel it has obtained a *third* edition. It should be circulated far and wide by Tract and Missionary Societies; for its clear and convincing statements could not but be productive of extensive and lasting benefit. They would disarm prejudice, and speed onward the truth, liberty, and salvation of the Gospel.

The Juvenile Miscellany of Facts and Fiction, with Stray Leaves from Fairy Land. London, Houlston and Stoneman.

In the Christian Pioneer, Vol. xviii. p. 381, we expressed a very favourable opinion of the first *five* numbers of this interesting work. With unabated pleasure we have perused each successive number; the perusal confirming and extending the judgment we then expressed of its introductory pages, to the whole publication, as it has yet appeared.

Mineralogy. London, Cradock & Co. P. 64.

The title-page describes the work as "*A familiar* introduction to the study and knowledge of the principal facts of that useful and pleasing Science." And unlike some title-pages, it states no more than the simple truth. The subject is divided into five chapters; 1st, Introductory; 2d, Veins; 3d, the Properties and Modes of distinguishing Minerals; 4th, Calcareous Minerals; 5th, The Metallic Ores. These chapters embrace various sections, and the various definitions and statements are given with great clearness, and in a pleasing and instructive style. We have previously noticed other portions of this "New Library of Useful Knowledge." Every attempt to popularize science is deserving of praise, and more especially when, as in this instance, the attempt is marked by intelligence, care, and correctness.

Songs for the Nursery. Glasgow, David Robertson; London, Longman & Co. P. 108.

This is no ordinary, common-place volume. It must not be confounded with the "Cock Robin" and "House that Jack Built" stories and rhymes, which erst constituted the staple of the songs and tales of childhood. Truly does the publisher remark, in his Introductory Note, on "the difficulty of writing songs for the nursery." The difficulty is not greater, than the moral importance, of a rational and judicious execution of the task. "Few impressions made in early life, are ever effaced from the memory, or cease to mingle with the affections of the heart." "How important then is it, that those impressions should be associated with a love of the pure and the beautiful, to elevate, direct, console, and cheer, through the perplexing

paths of life." Various authors have contributed to this little volume, Rodger, Thom, Miller, Smart, Ballantine, Ferguson. Faithfully have they carried out the design of the publisher; the lines breathe purity, kindness, affection. They are in the Scottish dialect, but a copious Glossary is subjoined. We need scarcely remind our readers in the language of Lord Jeffrey, that "the Scotch is not to be considered as a provincial dialect:" "it is the language of a great body of poetry;" "of a great multitude of songs, written with more tenderness, nature and feeling, than any other lyric compositions that are extant." These "Songs for the Nursery," partake of these characteristics, and cannot fail to impart pleasure to thousands, in all portions of the world.

Trinitarian Idolatry, by Francis Knowles. London, J. Chapman; Manchester, T. Forrest. P. 84.

Mr Knowles is indefatigable in his exertions to do good to his fellow-creatures. His publications have been numerous and varied in character and subject, yet all tending to one end, the upholding of Christian principle, the manifestation of Christian righteousness, the production and union of truth and goodness. There may be difference of opinion as to his manner of stating some of his views; there can be none as to the spirit and aim of his efforts. The "Plain Statement of the Evidences of Christianity," is an excellent digest of proof in attestation of the truth and divinity of the religion of Jesus. "The Balance of Scriptural Evidence on Trinitarianism and Unitarianism," with its blank pages on the one side, and its full ones on the other, presents occular as well as demonstrative evidence of which scale kicks the beam. "The True Worshippers," are demonstrated in one pamphlet; the lack of evidence for "The Deity of Christ," exhibited in another. "The Electors of the United Kingdom," are now faithfully admonished of *their* duties, and anon, "the Operatives of Ashton" are reminded of their obligations. "The Rev. Hugh O'Neill" of Liverpool is exhorted to remember that Charity is the end of the commandment, and the Unitarians stimulated to consistency of action in relation to the ceremony of "Marriage;" precept here also being enforced by practice. "Godfathers and Godmothers" are told of "the violated sacred pledge," in the neglect of solemn promises voluntarily made by them in the service of Baptism; and all the disciples of the Saviour who do

not gather round the Table of the Lord, are pressed, in "Beneficence ungratefully requited," to show their love of Christ, by sharing in the Feast of Remembrance. "Christmas Day," and "the Fifth of November," are not forgotten. "Church Rates," and Church Establishments are assailed by "Questions," and "an Allegory" of "The Spoiled Child of the State;" whilst "Harmony in the midst of diversity of Religion," is urged in the illustrative proofs of the utility and beauty of the axiom "Agree to differ."

"Trinitarian Idolatry" is Mr Knowles's latest publication. It is a faithful and fearless production; fearless as to human censure, faithful to his convictions of duty. It is replete with evidence in attestation of the truthfulness of the title of his work. That title may startle some; and suppose it does; it will lead to thoughtfulness in relation to the practice which called it forth, and *that* must do good. It may offend others; the more the pity, but better offend than "prophesy smooth things, prophesy deceits." The offence is more likely to be taken by Unitarians than Trinitarians, for the latter avow that if Trinitarianism be untrue, *it is* Idolatry. *What* is Idolatry? The worship of aught save the One true and living God. Is the adoration of a *triune* Jehovah, of "Father, Son, and Holy Ghost," the worship of *the Father* in spirit and in truth? What is Idolatry? The worship of a creature. What is it to adjure an object of prayer, "By thy holy *nativity* and circumcision;" "by thy precious *death* and burial?" Did Christ worship the Trinity? Did he command the worship of the Trinity? Is Trinitarian worship *Christian* worship? If not, what is it; true or false; right or wrong; Christian or idolatrous? To call things by their proper names, is alone the honest, just, and consistent course. Of the relative guilt and sinfulness of the respective parties practising Trinitarian worship, dependent as it is, and modified as it may be, by multitude of circumstances, we judge not. But the fact itself we cannot question. If Unitarian worship be Christian worship, Trinitarian cannot be so too. If the one be true, its opposite must be erroneous; if the one be sacred, the other must be idolatrous. We doubt not, that alike to Pagan and Trinitarian ignorance, God will be merciful; but it would be equally contrary to truth and justice to believe, that Unitarian inconsistency and acknowledged wrong doing, will meet the same award. The pure and acceptable worship of the Almighty God, is too solemn and sacred a matter to be complimented and frittered away by honied phrase. "Speaking *the*

truth in love," however painful, however startling, is truest wisdom, truest benevolence. Only thus, can error and idolatry, whether Pagan or Trinitarian, be uprooted, and the worship of the Father, in the name of Christ, be faithfully, invariably, recognised and practised, as the bounden duty, the blessed privilege, of every consistent follower of the Son of God.

Puseyism; addressed to all who either promote or proscribe Tractarianism. London; Sherwood, Gilbert and Piper.

"THIS tract originates in an earnest desire to call the attention of those who may lean to the heresy now agitating the Church of England to the ultimate results of the journey they are inconsiderately commencing." Under the heads Superstition and Persecution, many facts and services are detailed, sufficiently shocking to every enlightened and practical disciple of Christ. "The ultimate results" of Puseyism are shown to be Romanism, with all its travesties of Christianity. But if Puseyism be consistent Church of Englandism, as many intelligent and well informed parties hold it to be, Romanism would only be the more faithful and consistent manifestation of its principles and spirit. "As is the mother, so is the daughter," is a saying long since applied to the Church of England, and modern movements would seem to give it proof.

Lectures addressed chiefly to the Working Classes, by W. J. Fox. Vol. II. London; C. Fox. Pp. 348.

THIS volume contains twenty lectures,—three on the Duties of Members of Parliament, Electors and Non-Electors; three on the Living Poets—Baillie, Hunt, Norton; and the remainder on Cant; Death Punishment; Registrar-General's Report; Burke and Paine; Irish Roman Catholic Church; Public Education; Property in Land; Harvest Time; Use and Abuse of Sunday; Historical and Biographical Associations with October; Religious and Educational Establishments; Self-Culture. There are many important principles enunciated and enforced in these lectures; many powerful and beautiful passages, fraught with vindications of the right and the true; suggestive thoughts on subjects of deep, practical interest; noble breathings for the good to come. But, on the whole, we have not derived so much instruction and pleasure from this

volume as from its precursor. It may be that others will value it more highly: it is well that it should be so, that thus various wants and tastes may be healthfully and profitably supplied. Had we space, there are many points we should feel it right to contest with the author of these lectures. We marvel much that he of all men should ask for express and positive "precept" (p. 335) as to action on Mechanics Institutes, Chartist bodies, or contested elections, from the New Testament, and make the lack of such precept an argument against its being "the directory which the practical moralist stands in need of." We thought he had long outgrown such text-book fancies and requirements as these. They might comport with the Calvinism of his youth; they did not with the Unitarianism of his manhood. Why they should be reverted to now, it is not easy to conceive. If the teachings of Christ, in letter and spirit both, do not give ample instruction as to right action on all subjects affecting human improvement, welfare, liberty, happiness, where shall such instruction be sought or found?

Morning and Evening Meditations for every Day in a Month. London; Longman & Co. Pp. 227.

"It has been suggested by an eminent Christian that a text should be every morning selected, which may be carried in the thoughts through the day, serving for self-government and religious improvement, for excitement or restraint, in the various circumstances of life." On *this* suggestion, the plan of this work is founded. A passage of Scripture for each division of the day is selected, and followed by appropriate thoughts, expressed in prose and poetry. These contributions are original and selected, previously published, or now for the first time printed. They are by Tuckerman, Bowring, Wellbeloved, Dr Carpenter, Channing, J. Montgomery, Martineau, Hemans, Ware, and other honoured names. Some of the selections are appropriate and beautiful amplifications of the Scripture passage; in others, we have felt a want of simplicity and naturalness. Are not some of the reflections too sombre in their character, whilst the theology of others is more than doubtful; for instance, that of Newton's lines, p. 21? The design of the work is excellent; the difficulty of execution we believe to be great. Thankful for what has been accomplished, we think there is room still for a compilation which would convey daily instruction,

consolation, encouragement, and hope, and trust, and peace, into thousands of humble and Christian homes.

The Apocalyptic Prophecies explained, by James Nye.

The Apocalyptic Churches identified with those now existing in Christendom, by James Nye.

The Author's Argument for proving himself to be the Apocalyptic Interpreting Angel, by James Nye. London; G. Berger.

Among the many strange lucubrations which have been indulged in respecting the true meaning of the Apocalypse, those of the author of these pamphlets are not the least extraordinary. He himself, he avers to be, "the Millenial Morning Star;" the Thyatira of the book of Revelation, being "the spiritual appellation of England;" the French Revolution being described, Matt. xxiv. 29, 30, as also under the fifth trumpet; John Wesley, "the angel represented in Rev. xiv. 6, as flying in the midst of heaven;" and James Nye "the second who follows him;" "and to whom but the author will this description apply? is that heaven-commissioned prophet or teacher, who is to impress and enlighten the earth with his glorious doctrine." Should any question the accuracy of these interpretations and assumptions, the author says,—"Though ye may doubt, yet despise not, but make known your difficulties to the author, and by God's grace they shall be removed." The author dates from Lambeth, and in the present year 1845.

Instability of Character, its Causes and Remedies, by William James. London; J. Chapman.

This sermon to the young was preached in Lewin's Mead Chapel, Bristol, May 4. From the discourse we learn, "It has been provided by some friend of the young, connected with this religious society in former times, that an annual appeal should be made to them from the place in which I stand, and made, too, at that interesting season of the year—the sweet, joyous, and beautiful season of spring—which bears so much analogy to their own period of life, and is so fruitful in lessons of wisdom to the youthful mind." And powerfully, persuasively, and beautifully has Mr James carried out the benevolent intention in this excellent sermon. It is founded on Genesis xlix. 4, from

the words, "Unstable as water, thou shalt not excel." It is shown, 1st, that instability of character may arise from "the want of clear and settled views with respect to religious faith and duty;" or, 2d, "of sufficient thought and reflection, in regard to the best practical application of those views, when they are attained;" 3d, from "irresolution and feebleness of moral purpose in the soul;" 4th, "indulgence of dreamy aspirations, and unprofitable, enervating musings;" 5th, "the want of patience and fortitude in the discharge of duty." With truth and fidelity has the author said, "This character of Reuben is by no means an uncommon character. We often meet with it. And of the sad consequences to which it tends, many a blighted hope, and ruined reputation, and desolate home could bear painful witness. Nothing lofty in mental progress, nothing noble in moral goodness, nothing great or steadfast in piety and virtue, can ever be attained, without a firm, rational, and consistent purpose. It has been truly said, that a tree which is every year transplanted will not rise high and grow strong, and bring forth much fruit. Nor can the individual, whatever external advantages he may enjoy, who has no fixedness of views, no rooted, settled, sound principle of action, no moral independence, no firmness of resolution to maintain and obey his own convictions of duty, secure any exalted degree of excellence. And great, very great, is the danger that he will become the slave of his passions, that he will fall under the influence of some strong temptation—fall to rise no more!" May these words of truth and soberness, of reality and power, have their merited moral effect on all who heard them uttered, on all who read them.

On the Duty and Importance of making the Word of Christ our sole rule and guide; a Sermon by Benjamin Carpenter. London; J. Chapman.

This was the anniversary sermon preached before the British and Foreign Unitarian Association, May 1845. It was a suitable and seasonable sermon, well adapted, amidst the strife of tradition and intuition, of Puseyism, and anti-supernaturalism, to awaken attention to the only sure and efficient guide to Christian truth and duty, the Word of Life. Plain and simple in its statements, we are conducted to the end and aim for which they are given, with clearness and certainty.

A Tract for the Times. The Apostacy of the Church established by Law. London; Ward & Co. Pp. 79.

This pamphlet contains abundance of matter for serious and profitable thought. The insufficiency of human creeds and articles to secure *uniformity of faith*, is convincingly shown by the past history and present condition of the Church of England; quotations from the writings of her prelates and clergy also attesting the same fact. The "Apostacy" is manifested by the successive changes from Roman Catholicism to Calvinism, thence to Laudeanism, Sabellianism, Paleyism, Evangelicalism, Puseyism, which have at various periods characterized large sections of clergy and people, the whole body, the meanwhile, continuing to assert that all those "shall, without doubt, perish everlastingly," who hold not *the faith* of "*the Church* established by law." Monstrous presumption! Melancholy exhibition of mammon-worship, of article-seared conscience! How long shall this perversion of Christianity continue to usurp the place of the Gospel, and people who discard and loathe its uncharitableness and impiety, be forced to pay for the continuance of the abomination?

Martyria; a Legend, wherein are contained Homilies, Conversations, and Incidents of the reign of Edward the Sixth. Written by William Mountford, Clerk. London; J. Chapman. Pp. 388.

We notice this work, merely to remind our readers that they may now obtain in a connected and collected form, the various papers which, in their original state, were scattered over so many numbers of this magazine. We say nothing of the varied merits of the publication. The interest and pleasure which many of its chapters imparted to so numerous a portion of the readers of the Christian Pioneer, cannot fail, we hope, to lead to its extensive circulation.

The People's Dictionary of the Bible, by J. R. Beard, D.D. Parts I. II. III. London; Simpkin, Marshall, & Co. Edinburgh; W. Tait. Manchester; Ainsworth.

This was a work much needed. We are glad it has been undertaken by one well qualified for the arduous labour, whose untiring assiduity will lead him through its

difficulties, whose researches into the subjects on which it treats have been of long and continuous duration, whose studies and contributions to various publications have already proved the adaptation of his mind to those pursuits which are essential to the thorough execution of the plan, whose enlightened and practical devotion to Christ and Christianity, as manifested in the historical records of the teachings and life of the Saviour, will render him a safe and judicious exponent of Scripture phrase, and whose sympathy with the masses of his fellow-beings will guarantee his work to prove, in reality, that which its title promises, "The *People's* Dictionary of the Bible." The three parts already issued are full of interest and instruction. We hope the circulation will be such as the merits of the work ought to commaud.

Livermore's Commentary on the Four Gospels. Belfast Unitarian Book Depository, 28 Rosemary Street.

This is an admirable work, reprinted from the American edition, by the Northern Sunday School Association, Ireland. It is as good as it is cheap. It should accompany Dr Beard's Dictionary of the Bible, into all our Sunday and Day Schools; into all our houses.

Bradshaw's Little Magazine of Useful and Entertaining Knowledge. Vol. I. New Series, p. 188. *London, Samuel Gilbert.*

This is the realization of the plan which we announced in May, the Editor intended to adopt, of bringing out a half-yearly volume of his interesting and instructive periodical. The selected articles it contains have been well chosen; the original pieces are also good; conducive to excellence and truthfulness of principle, feeling, and conduct. We much regret to learn there is any probability of such a useful publication being discontinued. We fear, however, another volume will close it. It ought not to be allowed to drop. The five preceding volumes should be secured by all families who value rational instructive Christian reading for the young. Should these be all the editor may be enabled to publish, he will at any rate have the satisfaction of reflecting, that in his measure he has been a public benefactor.

The Eleventh Report of the Sunday School Association, May 1845.

Rules of the Christian Tract Society, 1809; *with Report, May* 1845.

The Twentieth Report of the British and Foreign Unitarian Association, May 1845.

We class the Reports of these Societies together, for they are thoroughly in unison in the spirit of their several aims and objects. Education, knowledge are essential preliminaries to the diffusion and adoption of Christian truth; and the practical manifestation of that truth will lead to thoughtful consideration for the inmates of cottage homes, and the conveyance thither of the purity, consolation, and peace of undefiled religion

The Christian Tract Society, which has now existed thirty-six years, has latterly had a hard struggle for life. We hope the struggle is past, and that renewed energy and strength will mark its future progress. Most useful and meritorious have been the labours of this Society. The tracts of Mary Hughes, to speak of no other of the many benevolent and judicious contributors to its stock of useful publications, ought to render this Society permanent, and to ensure it adequate and effectual support. Many new works, original and selected, have this year issued, well calculated to do good, by conveying enlightened Christian instruction to the firesides of the poor. Let those who have the power send them through the land. The annual subscription is five shillings, entitling to its amount in tracts.

The Sunday School Association gathers information as to the congregations which have these institutions connected with them, and stimulates their formation where none previously existed. It has ascertained that in 96 schools connected with Unitarian and General Baptist Churches in England, there are 11,594 children, and 2058 teachers. All congregations in our denomination should enrol themselves in this association. The suhscription is five shillings a-year. The Society has published several highly useful books for Sunday School use; its Committee gladly receive statements respecting the best modes of Sunday School instruction; the books most wanted; the plans considered to be most efficient. The reports from many schools are very interesting; all should feel bound to transmit them regularly, and by these united efforts common good will assuredly be accomplished.

Of the British and Foreign Unitarian Association it is unnecessary for us again to express our cordial approval. Vigorous efforts to increase its efficiency have in the past year been put forth, and with corresponding results. But again we express our conviction that a Guinea qualification for Membership is too high; that the Catalogue of Books is too meagre; that a permanent Agent, as in the American Unitarian Association, would prove most useful; that Missionaries, and Tracts, and Lectures, simultaneously and contemporaneously, should be employed in spreading over the length and breadth of the land the knowledge of uncorrupted Christianity. The times are ripe for this work, and to Unitarian Christians, that work is, in the Providence of God, entrusted.

Divine and Human Aids in the Christian Ministry, and the Studies preparatory to it, thankfully acknowledged; a Farewell Discourse, by George Kenrick. London, J. Chapman.

Farewell is oftentimes a difficult word to utter. In many circumstances it brings with it a gush of thoughts and feelings that well nigh choke its utterance. To part with those we have esteemed and loved, and with whom we have long associated in holiest services and communings, is a wrench of the affections to whose hard severance only a strong sense of duty can impel. Even when unkind and uncourteous treament has characterised the conduct of some among whom we have laboured, though overborne, and more than compensated by the constant, faithful, affectionate friendship of others, still is it a sorrowful word to pass the lips. We wonder not that Mr Kenrick found it so, after sixteen years connection with the congregation, small though it was, at Hampstead. We trust it will be long before he is called to say Farewell to the exercise of the Christian ministry. He understands well its aims, duties, and responsibilities. If he have experienced its sorrows, we hope he has also enjoyed its blessings. The hard measure dealt out to the preachers of an unpopular faith, had need to be compensated by high and hallowed enjoyments, or who would be sufficient for these things? The biographical and personal reminiscences which this sermon contains are very interesting and touching. They brought up vividly before us many of the honoured dead, and recalled scenes and conversations precious also to our memories; circumstances and facts which have cheered us

onwards in the pilgrimage of life, and which enable us now, as we reluctantly bid Farewell to the Review department of the Christian Pioneer, gratefully to acknowledge "Hitherto the Lord hath helped us."

MISCELLANIES.

DEATH PUNISHMENTS.

LECTURES OF THE REV. GEORGE HARRIS, NEWCASTLE.

(*From the Gateshead Observer, October* 18.)

(Concluded from p. 512.)

In the three years ending with 1829, when death was the statutory penalty for coining, forging, horse and sheep stealing, housebreaking, and £5 larcenies in dwelling-house, there were committed for these crimes, in England, 4622 men and women, out of which number 96 were hung. In the three years ending with 1836, when the death penalty had been abolished, there were 4292 committals for these crimes, being a decrease of 330 offenders. But in the same triennial periods, in other crimes, such as arson, murder, attempted murder, and highway robbery, for which death was still the allotted penalty, whilst at the close of the first three years there were 1705 committals and 108 executions, there were in the second three years 2207 committals and 102 executions, showing an increase of 542 committals in the crimes for which death was still reserved as the doom. [Arguments drawn from statistics might be multiplied from the lecture, but let these suffice; and we will pass over, also, the reverend gentleman's plea for the abolition of capital punishments, founded on the conviction and execution of innocent individuals—instances of which have been but too frequent in this and other countries. We pass on to the case of Mary Jones:]—Her husband had been seized by a pressgang—a violation in itself of morality, liberty, and right. (Applause.) Her goods were taken away for a debt which he was owing—and she, with two small children (one at the breast), turned into the streets—a beggar. She went to a draper's shop—took some coarse linen off the counter, and slipped it under her cloak. The shopman saw her, and she laid it down. For this she was hanged!—hanged under the provisions of the shoplifting act, the abolition of the death penalty of which, in 1813, was opposed by Lord Eldon.

Her defence was, that she had lived in credit, and wanted for nothing, till the pressgang came, and stole her husband from her; but, since then, she had no bed to lie upon—nothing to give her children to eat—and they were almost naked. Perhaps she *might* have done something wrong, for she hardly knew *what* she did. Such was her story, and the parish-officers testified to its truth. When brought up for sentence, she behaved in so frantic a manner as proved her mind to be distracted; and her child was sucking at her breast, when she set out for Tyburn—the then appointed spot for human immolation. Well did Sir William Meredith eloquently and indignantly demand, in his place in Parliament, "For what cause was God's creation robbed of this its noblest work? It was for no *injury* to any one, but for a mere *attempt* to clothe two naked children by unlawful means. Compare this with what the State did, and what the Law did. The State bereaved the woman of a husband, and the children of a father who was all their support. The Law deprived the woman of her life, and the children of their remaining parent, exposing them thereby to every danger, insult, and merciless treatment which destitute and helpless orphans suffered. Take all the circumstances together, he did not believe that a fouler murder was ever committed against Law, than the murder of this woman by Law." (Applause.) Fourthly and lastly, death punishments were contrary both to the letter and spirit of the gospel of the grace of God. This position the lecturer established in language which will hardly bear abridgment. If there were one principle (he said) which more than another was characteristic of Christianity, it was that of benevolence:—benevolence, pure, expansive, perfect, universal. Love was the sum and substance of its religion—the esence of the devotion which it breathed, of the morality which it enjoined, and of the heaven which it promised. Its annunciation was "peace on earth, and good-will to all men:" its truths, "glad tidings of great joy to all people:" its golden rule, "Do to others as ye would that others should do to you:" its blessed and benignant fruits, mercy, forgiveness, salvation: its opposition to evil, overcoming its vileness by good. (Applause.) The Old Testament enactment of "an eye for an eye and a tooth for a tooth," Mr Harris met by a citation of its repeal by the Saviour;—"Ye have heard that it hath been said by them of old time, 'an eye for an eye and a tooth for a tooth,' but I say unto you, that ye resist not evil." The other stronghold of Judaizing and Draconian Christians, "Whoso sheddeth man's blood, by man shall his

blood be shed," he showed to be, not a command, but a prediction, similar in import and spirit to the words of Christ, "All they that take the sword shall perish by the sword." The two passages simply signified, what all experience proved to be true, that violence begot violence—that the man of blood would in all likelihood die a bloody death. If, however, the Old Testament passage must be taken as a command, equally binding in all cases in which human blood was shed—and there was no exception in the record—what ground of exemption could monarchs and legislators set up for their flagitious folly in authorizing soldiers to destroy their fellow-creatures? (Applause.) He had dwelt the longer upon this portion of his subject, because of the diverse late attempts, from the press, the pulpit, and, alas! the bench of justice, to bolster up death punishment for crimes, by an appeal to the passages on which he had just been commenting, That appeal was as irrational and preposterous as was the punishment it would uphold. It could avail nothing against the increasing conviction and moral power of enlightened and Christian public opinion. Mr Harris having adduced the experience of Pennsylvania, India (under Sir James Mackintosh), and Tuscany, in proof of the salutary consequences of an abolition of capital punishments, concluded with an appeal to the audience to diffuse information on this subject whereever and whenever possible.

Mr Charles Larkin rose to move a vote of thanks, and was loudly and enthusiastically cheered. He came forward to perform a work of complete and superflous supererogation, but he felt great pleasure in undertaking it, and was confident that all who heard him would feel an equal pleasure in carrying it on to its completion. The reverend gentleman, to whom, for two nights, he had paid the closest attention, had not only delighted but thrilled him with deep and pleasurable emotion. The genius, the eloquence, the sublimity and beauty, the gentle and generous spirit of his lectures, showed that Mr Harris not only held the principles, but wore the mantle of the immortal Channing. (Applause.) It was gratifying, also, to remark, as a practical illustration of the improved spirit of the age, that a Churchman took the chair at the first lecture—that a Churchman and a Wesleyan moved the vote of thanks—and that men of all religious denominations passed it by unanimous acclaim—although the lecturer inherited the principles and the views of Servetus, who perished in the flames which bigotry enkindled at Geneva. (Applause.) Such fate awaited not the eloquent gentleman on his left. The only

fire by which, on the present occasion, he was in danger of being consumed, was the fire of Christian love. (Renewed applause.) He (a Catholic) had much satisfaction in moving a vote of thanks to Mr Harris.

Mr W. H. Brockett seconded the motion, and it was carried by acclamation and show of hands.

Mr Harris briefly replied, urging the audience to besiege the legislature with petitions for repeal—and to join the London Society for the Diffusion of Information on Capital Punishment—or (what would be better still) to form an association in Newcastle and Gateshead; and a vote of thanks having been passed, on the motion of Mr T. M. Greenhow, to the Chairman, the crowded assemblage dispersed.

Repetition of the Lectures on Death Punishment.—Mr Harris, yielding to earnest and repeated solicitations, redelivered his two lectures on this important subject, in the lecture room, Nelson Street, Newcastle-upon-Tyne, on Monday and Wednesday evenings, October 27. and 29. Notwithstanding the unfavourable state of the weather on both nights, large audiences attended, upwards of five hundred to seven hundred persons being present. Dr Headlam was called to the chair. The same earnest and respectful attention, the same spirit of enthusiasm was manifested, as on the previous delivery of the lectures to other and different audiences.

On Friday evening, November 7, Mr Harris gave a third lecture, on the Substitutes for Capital Punishment, the Causes and Prevention of Crime, to a crowded and most influential meeting. T. M. Greenhow, Esq., presided. The lecture occupied two hours in its delivery. At its close, most cordial thanks were given by acclamation to Mr Harris, on the motion of Captain Weatherley, seconded by Alderman Nichol.

On a requisition from a numerous and respectable portion of the inhabitants of Sunderland, Mr Harris has consented to lecture in that large and populous town, in the first week of December.

Died at Glasgow, November 11, Hugh Smith, Jun. Esq. He was a true-hearted, enlightened, and high-principled young man. Pursuing his investigations of Scripture with a single-minded aim, the discovery of the truth in Christ Jesus, he arrived at the conviction that the interpretation of Scripture given by Unitarian Christians constituted the truth he sought. Fearlessly and consistently he professed

his convictions, and for many years was a useful and earnest member of the Christian Unitarian Congregation of Glasgow, in connection with Mr Harris's ministry. Satisfied from deep, and extensive, and long-continued inquiry, of the divinity of Christianity, he strenuously maintained the Christian integrity and character of the congregation in the attempts some time since made to undermine and destroy it. His exertions and consequent anxiety on that occasion were the proximate causes of the illness, under the successive attacks of which his constitution sunk. Warm in his affections, an ardent lover of truth and freedom, disdaining hypocrisy and deceit, stratagem and wile, he presented a character which commanded respect and esteem from all who could adequately appreciate its worth.

The Hanover Square Chapel, Newcastle-upon-Tyne, Congregational Equitable and Benevolent Society, was founded on the suggestion of Mr Harris, in September, and has been warmly taken up and supported by the members of the Congregation. The rules are subjoined, as probably suggestive of similar institutions in other societies.

I. That the Society shall be denominated "The Hanover Square Chapel Congregational Equitable and Benevolent Society."

II. That the objects of the Society shall be the relief of its Members when in sickness, or necessitous circumstances.

III. That the Society shall be supported by Subscriptions and Donations; the Collections at the Lord's Supper services, and any Funds bequeathed to the Hanover Square Congregation, for the support of the Poor.

IV. That any person regularly attending Public Worship in Hanover Square Chapel shall be eligible to be a Member of the Equitable and Benevolent Society.

V. That any individual regularly attending Hanover Square Chapel, wishing to become a Member of the Equitable and Benevolent Society, must be proposed at a Monthly Meeting of the Society, (held on the second Sunday of each month,) by one Member, and seconded by another; and shall be admitted, if approved by a majority of the Members present at the Meeting of the following month after his proposal.

VI. That the Subscriptions from Members shall be

Fourpence, Sixpence, and One Shilling a month, as each may severally determine; to be paid on the *second* Sunday of every month, at the close of the Forenoon service.

VII. That any Member of this Society, unfitted for attending to his or her usual employment, by illness occasioned by disease or accident, shall be allowed, in proportion to their respective Subscriptions, Three Shillings a-week for monthly subscriptions of Fourpence; Four Shillings a-week for monthly subscriptions of Sixpence; and Eight Shillings a-week for monthly subscriptions of One Shilling: this allowance to continue for thirteen weeks, should his or her illness last so long; and three-fourths of these respective sums per week for one year after the expiration of the thirteen weeks, should continued sickness render it needful: after which period the cases to be considered by the Committee. All arrears of subscriptions to be deducted by the Treasurer in the weekly payments.

In cases of aggravated distress, an *extra allowance* may be given at the discretion of the Committee. And on the death of a Member, Three Pounds shall be given towards the funeral expenses; and on the decease of the Wife of a Member, Two Pounds: each Member contributing *Sixpence* additional for every funeral allowance.

Likewise, any person who is known to be a regular attendant at Hanover Square Chapel, but who from poverty has been unable to subscribe to its funds, or to join this Society; the Children attending the Sunday Schools in connection with the Congregation, or their Parents, when sick or necessitous, may be recommended to the Committee for such relief as they shall deem proper in the circumstances of the case, without prejudice, however, to the claims of Members of the Equitable and Benevolent Institution, in want of assistance.

But should a deficiency in the Funds, to meet the outlay, be at any period apprehended by the Committee, they are empowered to call a General Meeting of the Subscribers, to consider the best means of meeting the contingency.

VIII. That any Member neglecting for six months to pay his or her subscription; or who shall be guilty of habitual intemperance, or any other flagrant impropriety of conduct, calculated to bring disgrace on the Society, shall, after suitable warning, be excluded, by the sanction of a majority of the Members present at a meeting, regularly convened for the purpose; and forfeit all right and title to the benefit of the Society, and its Funds.

IX. The ordinary business of the Society shall be conducted by a Committee of Fifteen of the Subscribers, to be elected at the Annual Meeting, to be held on the last Sunday in August. Five of the Committee to retire annually by rotation, and their places to be supplied by the election of other Members. The Committee to choose their President, Treasurer, and Secretary: five to form a quorum for the transaction of business.

X. The Committee shall appoint monthly two of their number as Visitors, for the purpose of visiting and reporting the cases of sick and necessitous Members, or other applicants for relief.

XI. That the Funds shall be lodged monthly, excepting such sums as are necessary for the current expenses, in the Newcastle-upon-Tyne Savings' Bank, in the names of the President, Treasurer, and Secretary, whose united signatures shall be necessary in drawing out the money from the Bank.

XII. That no alterations shall be made in the preceding Rules, unless sanctioned by a majority of the Members present at a General Meeting of the Society, called two Sundays previously for the special purpose.

NEWCASTLE AND NORTH OF ENGLAND UNITARIAN CHRISTIAN TRACT AND MISSIONARY SOCIETY.—The first *quarterly* meeting of this Society was held in Hanover Square Chapel, Newcastle-upon-Tyne, on Wednesday evening, Nov. 5. Religious service was conducted by Mr Harris. He then detailed the proceedings of the Society; the promises of support received from Alnwick, Stockton, Sunderland, Gilling, and York, and the prospects of usefulness opening up; and afterwards called attention to the various institutions in connection with the Congregation; and adduced several instances of the progress of Christian truth and benevolence, in various portions of the world. A considerable number of friends were present, and an interesting meeting it proved to all.

TO THE READERS, SUBSCRIBERS, AND CORRESPONDENTS OF THE CHRISTIAN PIONEER.

This present number for December closes the nineteenth volume of the Christian Pioneer, and, with the present number and volume, terminates the publication of this Magazine. Mingled feelings of regret and pain, of gratitude and pleasure, have passed through the mind of the Editor in resolving on this course, and in penning the sentence which announces it. Gratitude that health and strength have been mercifully preserved, through the long period of nineteen years of arduous labour, during its continuance; pleasure in the recollection of the many friends by whom his efforts have been countenanced and cheered; regret in relinquishing an instrumentality for the advocacy of the great principles of Christian truth, freedom, and goodness, which he trusts and believes has essentially contributed to their diffusion and establishment, in many minds and in many districts; and pain, that in closing the work, he thereby closes also a channel of communication with many individuals whom he highly values and esteems, and to whom he feels indebted for fellowship in his labours. Commenced in September 1826, on the responsibility of a single individual, the Christian Pioneer has been sustained throughout its course by the same responsibility. No one can be more sensible than the Editor of the imperfections of the work. So far as depended on himself, he has laboured to render it effective in the promotion of the great objects it was instituted to further. It is a satisfaction to know that these have not been altogether unaccomplished. Successive numbers and volumes have necessarily varied in interest, as circumstances have arisen to impart greater vigour and freshness to communications and statements registered in its pages. But a unity of purpose has marked the conduct of the work, from its beginning to its close. There has been no vaccillation of principle or aim. *That*

which the Editor deemed the truth of God in 1826, he equally regards as heaven-inspired verity in 1845, with this variation only—the deeper conviction of its holiness, benevolence, and might; the more earnest longing for its diffusion, as essential to human well-being. Reverence for Christian truth and freedom, desire for the recognition of human rights, and the establishment of human happiness, founded on the practical manifestation of Christian principles in the regulation of the conduct of individuals and nations, prompted the publication. Placed in the midst of a population and a country where Calvinism, in all its naked deformity, was either inducing bigotry and fanaticism, or else driving men to infidelity, it appeared to the Editor an imperative duty to employ the agency of the press as well as the pulpit, to set at work the writer as well as the missionary, in exposure of the heart-withering dogmas which darkened the face of heaven, and made its votaries say of the green and beautiful earth, "It is all barren." That mission the Christian Pioneer has faithfully performed, and heartfelt testimonies have been borne by individuals scattered over the length and breadth of Scotland, to the enlightenment, consolation, purity, and peace which its instructions have imparted to previously distracted, fearful, and dejected minds.

When the cry of "Help" was raised in the north of Ireland, by men struggling for their Protestant and Christian privileges, the Christian Pioneer at once responded to the call. Its labours in that memorable struggle, sparing neither trouble nor expense, to make known the flagitious deeds of spiritual tyrants, and the righteous rebellion of free-minded men against their atrocities, extorted the howl of intolerance in the Synod of Ulster; and the branding of the work by those who, in imitation of Rome, would gladly have issued an Index Expurgatorius, to stay the issue of all publications which blazoned their evil deeds.

When the Christian Pioneer began its course, the following periodicals, devoted to the furtherance of the same principles, were published in England;—the Monthly Re-

pository, the Christian Reformer (in its duodecimo form), the Christian Reflector, and the Christian Moderator, then four months in existence—three of these emanating from London, and one from Liverpool. Since its publication there have appeared at various periods—the Gospel Advocate (Exeter), the Christian Advocate (Alnwick), the Unitarian Baptist Advocate, the Unitarian Chronicle, the Inquirer Newspaper (London), the Bible Christian (Belfast), the Christian Teacher (Manchester). Of these eleven periodicals, four only continue—the Christian Reformer (in its enlarged shape), the Bible Christian, the Christian Teacher, or Prospective Review, and the Inquirer Newspaper. To all, as they severally appeared, the Christian Pioneer wished success; to some, probably, the suggestions and advice of its Editor gave birth. He is sorry that, in the lapse of years, an end has been put to the labours of many useful and meritorious publications. He thinks the Unitarian denomination was strong enough to have sustained them all; and that they should have been supported as instruments of good in their various circles and localities. To those which yet labour for the diffusion of principles he deems worthy of all acceptation, he wishes to point the attention of his readers. Whilst duly appreciating the varied merits and attractions of existing works, he is of opinion, however, that a periodical more popular in character than any of them; one peculiarly devoted, in price, and conduct, and arrangement, to the dissemination amongst the masses of the people,—speaking in plain Scriptural phraseology,—of the truths, benevolence, morality, freedom, and hope, of the uncorrupted Gospel of the blessed God, is needful.

The Editor cannot finish without expressing his thankfulness for the courtesy and kindness displayed in the exchange for his work of the Bible Christian, the Christian Teacher, the Boston Christian Examiner, the Boston Christian Register, and the Montreal Bible Christian. To authors, for the transmission of their publications; to Correspondents, for their communications; to all who, in any form, have aided him in his labours, he returns his grateful ac-

knowledgements. In bidding Farewell to his readers and friends, he would impress on all the solemn responsibility of the post, which, in the Providence of God, they have been called to occupy as defenders of the integrity of Divine Revelation, on the one hand, whether from open or disguised assaults; and on the other, as rooters up of every plant which the Heavenly Father hath not planted; the obligation of faithful, consistent exemplification, personal, domestic, and social, of the hallowed and sanctifying majesty of the truth in Christ Jesns; the putting forth of untiring, persevering effort in the maintenance of "the faith in Christ" which the Gospel Record so beautifully enunciates; the cultivation of that missionary spirit, itself a manifestation of unfeigned belief and trustfulness in Him, as the Anointed of God, "who went about doing good;" the unvarying practice of that worship of the Father in spirit and in truth, the sign and seal of "the true worshippers;" the consistent, practical vindication of human rights; the remembrance of human destiny; the pressing forward towards, and the preparation for its scenes of purity and bliss, by self-culture, by personal righteousness, by social benevolence, of that world of glory, honour, and immortality, revealed and pledged to man in the resurrection of our Lord Jesus Christ from the dead, by the power and ordination of Almighty God.

NEWCASTLE-UPON-TYNE,
November 1845.

FINIS.

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ORDERS

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